THE PRIMITIVE PRACTISE FOR PRESERVING TRUTH.

OR

AN HISTORICALL NARRATION,

shewing what course the PRIMITIVE Church anciently, and the best Reformed Churches since have taken to suppresse Heresie and Schisme.

AND [See Bk. II. 2.]

Occasionally also by way of Opposition discovering the Papall and Prelaticall courses to destroy and roote out the same truth; and the judgements of GOD which have ensued upon persecuting Princes and Prelates.

By Sir *Simonds D' Ewes.*

The second Impression, more exact then the former.

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TO THE READER.

JUDICIOUS READER,

HIS enſuing *Diſcourſe* being penned by mee about eight yeeres ſince, not only for recreation amidſt my ſeverer ſtudies, but as a Preparative alſo, by which I deſired to fit my ſelf, either for a voluntary exilement, or a neceſſary ſuffering; I intended it only for a private uſe: For I then reſiding in the County of *Suffolke*, which had newly groaned under the Prelaticall tyranny of Biſhop *Wren*, as did all other parts of his Dioceſſe; did know that the Preſſe was then onely open to matters of a contrary ſubject. But now upon the peruſall thereof, conceiving that it might be of ſome uſe, in reſpect of the many diſtractions amongſt us at this preſent, when a bleſſed Reformation is ſo neere the

birth, and yet the Church ſeems to want ſtrength to bring it forth, I was content to yeeld to the publiſhing thereof. I did at firſt, purpoſely omit the citations of thoſe many and ſelect Authorities, out of which this enſuing *Diſcourſe* was drawn, leſt the margin thereby ſhould have ſwoln to a greater proportion then the *Diſcourſe* it ſelf, ſome whole Sections or Paragraphs being almoſt entirely extracted out of the Records of this Kingdome: And I have through the whole *Tractat* chiefly laid down the matter of fact out of Story, not only extant in print, but yet remaining alſo in *M. S.* and have leſt the debate of the dogmaticall part of it, to thoſe, whoſe calling and leiſure is more proper for it. My many preſent imployments, both publike and private, did ſcarce permit mee to ſuperviſe it, and to amend it in ſome few places, which puts mee almoſt out of all hope ever to tranſmit to poſterity any one of thoſe ſeverall great and more neceſſary Works I had in part collected and prepared (for the good and benefit of this Church and Kingdome) in the time of my leiſure and freedome.

S. D.

THE

THE PRIMITIVE PRACTISE For preſerving TRUTH.

SECTION I.

IT is the undoubted Mark or Brand of the Church *Antichriſtian* and *Malignant*, to perſecute; of the Church *Chriſtian Orthodox* and truly *Catholike*, to be perſecuted: For the *Truth*, if it have but equall countenance and ſafety, will not only proſper and flouriſh amongſt the profeſſors thereof, but will alſo in due time, ſometimes by a ſudden power, profligate and trample upon *Hereſie*, as it did upon *Pelagianiſme*, among the ancient Proteſtant *Britains* in *Wales*, about the yeer of our Lord, 466. and ſometimes by inſenſible degrees waſte and wear out falſhood, as it did the contagion of the *Arrians* amongſt the Eaſtern *Chriſtians*; but *Falſhood*, *Hereſie*, mens *Inventions*, burthenſome *Superſtitions* intermixed with Gods Worſhip, and *Idolatry*, or any divine Creature-adoration, conſiſting in mens bowing to, or towards Images, Croſſes, Altars, Communion-tables, Reliques, or the like, can never be generally and publikely eſtabliſhed, without ſharp and cruell perſecution be exerciſed and practiſed upon the goods, eſtates, liberties and lives of the godly. The *Pope* and the *Turk* have both upheld and propagated their abominations by the ſword, although no indifferent and impartiall judgement can deny, but that the *Romiſh Antichriſt*, in this one particular,

lar, exceeds the *Ottomaniſh Mufhti*, in that he makes it a part of the Tridentine Faith, and ſo a *Tenet* of his Religion, to perſecute, deſtroy and root out all the Euangelicall party, under the falſe and perſonated names of *Heretiques*: Whereas the *Turk* acknowledgeth this *Truth*, that the *Conſcience* neither can, nor ought to be compelled; and therefore they permit the free exerciſe, not only of the *Proteſtant* Religion in all their dominions, but of the *Popiſh* alſo, in many places of the ſame, whom yet they juſtly abhor, as the *Jewes* do alſo (led by the morality of the ſecond Commandement) for ſetting up Images in the places of their publike Aſſemblies, and committing *Idolatry* by adoring them.

Sect. II.

A *Proteſtant* Church, if it deſire to intermix any ſuperſtitious Ceremonies or Idolatrous actions, with the power and purity of the Goſpel, muſt likewiſe be enforced to borrow ſome part of the other Characters alſo from the Church *Malignant*, by enforcing the obſervation of ſuch additions with the perſecution of Gods children in their eſtates, goods, and liberties, equalling in many reſpects the ſhedding of their bloods; and reckoned up together by the Author of the Epiſtle to the *Hebrewes*, for ſo many kindes or ſpecies of martyrdome. There are in all parts of the world, amongſt the very *Chriſtians* themſelves, the greater number ignorant, prophane and vicious, who neither regard to know the truth, nor deſire to ſuffer for it, but will alwayes run with the multitude, and be carried with the ſtream: They will of *Proteſtants* become *Papiſts* to morrow, rather then loſe either goods, life or liberty; of *Papiſts* the next day *Anabaptiſts* with *Sebaſtian Caſtellio*, and *James Arminius*; of *Anabaptiſts* the third day (if by that means they may eſcape danger, and riſe to preferment) become *Turks* or *Abiſens*: For, doubtleſſe, in running from truth to falſhood, as in turning from the *medium* to an extreme, there is no eſſentiall, but only a graduall difference. As *Conſtantine* filled the Empire with *Chriſtians*, ſo *Julian* with *Atheiſts* and Perſecutors. The greater number with holy King *Edward* in *England*, even *Harding* and *Boner*, among others for company, embraced the *Proteſtant* truth; and as ſoone as hee died, all again generally licked up the old vomit under Queen *Mary*,

Mary, whoſe bloody fires were ſcarce quenched by her death, and the royall Scepter throughly graſped by her bleſſed ſiſter, but all again, for the moſt part, (as if Religion had been but a faſhion, which commonly deriveth its frenzie into the countrey by the Court) changed with the new Prince, and eſpecially the Churchmen, among whom, through the whole Realm, not twenty in a thouſand did ſtick to their infallible Head, the *Romiſh Antichriſt*.

SECT. III.

WHen learned and pious *Luther* lay on his death-bed, he * acknowledged his errors, which coming but newly out of darkneſſe, had been embraced by him amongſt his many truths, and obtruded from him upon the Church of God, eſpecially thoſe two monſters of Conſubſtantiation and Ubiquity; yet (taking counſell rather of men then of Gods Word) for feare, leſt if hee retracted them, the people would ſuſpect the reſt, and ſo fall back again by an abſolute recidivation to Popery, hee counted it more ſafe to declare his judgement in private, and to leave the rooting out of thoſe weeds by inſenſible degrees to his Diſciples. To effect which, the *French* and *Helvetian* churches did readily afterwards afford the *Germanes* divers publike conferences: But Doctor *Andreas*, *John Brentius*, and other *Pſeudo-Lutherans*, having ſuckt in the poyſon of the *Anabaptiſts* (the Devils Maſter-engine in this latter age, with the Jeſuites, to reſtore *Pelagianiſme* to the World) and having added thoſe old blaſphemies that concern the advancement of mans free-will above Gods grace, to *Luthers* new Maſſe, as the Papiſts then, and ſtill in a bitter ſcoffe or ſarcaſme call it, grew into ſo extreme an hatred againſt the maintainers of Gods truth, both within and without *Germany*, as they became more bitter in their invectives againſt them, then againſt the Papiſts themſelves, and did even then by their falſe and prepoſterous courſes, threaten a ruine to themſelves, and the whole Euangelicall party, which they have ſince moſt miſerably effected and brought to paſſe in a great part of the Chriſtian world; which drew the King of great *Britain*, in the yeer 1611. to remonſtrate to the united States of the lower *Germany* upon the death of *James Arminius* the *Anabaptiſt*, or *Pſeudo-Lutheran*, whom hee calls the Enemy of God, and their

* *Lutherus paulò ante mortem, agens cum Philippo Melanchthone fatetur, in negotio Cœnæ nimium eſſe factum*, &c. D. Reinoldus prælectione 4ª. in lib. Apocryphos, p. 53. Col. 1. Et Orat. Iſaaci Bootii Veſaliæ de controverſiis Sacramentariis Edit. Baſileæ Aº. Dñi. 1601. ad Calcem Polani Analyſin Hoſeam, p. 405.

electing of *Vorſtius* into his chaire, whom hee calls a blaſphemer; that if they did not in time prevent the growing of that peſtilentiall *Sect*, it would in the iſſue prove the utter ruine of their flouriſhing Common-wealth.

SECT. IV.

THe *Electorall* Houſe of *Saxonie*, upon the deveſting of that brave and pious Prince *John Frederick* the true heire by *Charles* the fifth, and the inveſting of the younger Houſe, to uſurp that honour, hath ever ſince proved a greater friend to the Popiſh party, then to the purer Churches of Chriſtendome, of the *French* and *Helvetick* confeſſion. *Maurice* that uſurped that Dutchie and Electorate upon the incaptivating of the ſaid Duke *John Frederick* his Couſin, firſt ruined the Princes of the *Smalcaldick* union, to which himſelf had ſubſcribed, and then caſting an ambitious eye upon the Empire it ſelf, broke his faith with the Emperor that had raiſed him; and having patched up that defection by the means of *Ferdinand* of *Auſtria* King of *Bohemia*, afterwards ſetled in the Imperiall Throne, he laſtly periſhed by a violent death in a pitcht battell, fought againſt his fellow-Proteſtants, and left his brother *Auguſtus* to ſucceed him. This new Electorall family aided the Leaguers in *France*, againſt that victorious Prince, *Henry* the Great: They ruined and took priſoner their Couſin, the Duke of *Saxon Weymar*, (the principall branch of their Houſe) in the Caſtle of *Goth*, in the time of *Maximilian* the Emperor, they put in their far-fetcht pretentions to the Dutchie of *Cleeve* and *Juliers* in our dayes, and joyned their Armes with the Archduke *Leopold*, againſt the Marqueſſe of *Brandenburg*, and the Duke of *Newburg*, the indubitate heires thereof, whoſe right alſo was aſſerted by the whole Proteſtant party beſides of Chriſtendome. Theſe were the fruits of their miſerable errors in doctrine brought in and eſtabliſhed by *James Andreas Oſiander*, and their fellow *Pſeudo-Lutherans*, retaining ſtill their Images and Altars in the places of their publique worſhip, although they confeſſe them to miniſter matter of offence to many of the better learned, and matter of ſuperſtition to moſt of the ignorant multitude. Nay, hence in the yeer 1580. did the *Pſeudo-Lutherans* proceed to inforce the Miniſters of *Saxonie* to ſubſcribe, amongſt other Articles,

to

to that monſtrous error of the Ubiquity of Chriſts body, exploded with juſt deriſion by *Bellarmine*, and all learned Papiſts: And from enforced ſubſcription (which is ever for the moſt part the fore-runner of perſecution) they fell in the yeare 1591. upon the death of Duke *Chriſtian*, the beſt of all the Electors of the aforeſaid *Auguſtus* line and race, to ſhed the innocent bloud of that brave Gentleman and faithfull ſervant of the State, *Paulus Krelius*, Chancellor of that Dutchy, for no other delict, but becauſe he was a known friend to the pureſt doctrine, & a ſtout Protector of thoſe whom they ſtiled *Calviniſts*. After which followed the ſuſpenſion and impriſonment of *Urbanus Pierius*, Profeſſor of *Wittenberg*, and of divers other learned and godly Miniſters; yea, within a yeare or two after, ſuch was the furious virulencie of the Inhabitants of the Town of *Leipſich*, led by the Scholars of the Univerſitie there, (who have ſince, in theſe later *German* wars, fully taſted of the divine indignation) as they fell upon the houſes and movables of ſuch as embraced the *Helvetick* Confeſſion, deſpoiled them of their goods, and committed divers other outrages upon them. But moſt fatall have been the effects of this laſt Duke of *Saxonie's* hovering neutrality in matter of Religion, when at firſt he refuſed to be compriſed in the Proteſtant union, entred into by the *Germane* Princes in the yeare 1617. for their neceſſary ſafety, when ſecondly he ſided the yeare following, with the Emperor *Matthias*, againſt the Proteſtant *Bohemians*: And thirdly, when in the yeare 1620. he joyned his Armies with thoſe of the Emperour *Ferdinand* the ſecond, (that but a few yeares before lay hid in obſcurity, in his ſlender Patrimony at *Gratz*) and ſo proved one of the chief cauſes of the utter ſubverſion (for ought we yet ſee) of the Religion and Liberties of *Germany*. For had not *Frederick* the fifth, Prince Elector *Palatine*, rather aimed at the upholding of true Religion in *Bohemia*, then at any ambitious ends of his own, he had never hazarded the peace, plenty, and quiet he enjoyed at *Heidelberg*, to have accepted that controverſall crown at *Prague*, and to have entred that Kingdome in a hoſtile manner, which for above the ſpace of twelve moneths before had been filled with warre and miſery.

SECT. V.

I Doe not finde that any higher or greater punishment was inflicted upon Hereticks themselves in the Primitive times, though they remained obstinate after all other meanes used for convincing them of their errours, then exile or banishment. S^t. *Austin* writing to *Proculianus* the *Donatist*, acknowledgeth such as erre from the truth, must be drawn home by milde instruction, and not by cruell enforcement. And when Bishop *Itacius*, in the yeare 383. being a man of a turbulent spirit, and fierce nature, had caused *Priscillian* the Heretique, and divers of his followers to be put to death; he was first condemned for that bloudy act by *Thcognistus*: And S^t. *Ambrose* afterwards meeting with some Bishops at *Triers*, that had partaken with *Itacius* in that cruell execution, would not so much as entertain any communion with them. *Theodosius* the Emperour, in the Synod of *Constantinople*, in stead of bloud and irons, caused a publick dispute to be afforded the *Arrians* themselves, although they had been before condemned by the Councell of *Nice*: The like mercifull provision did *Charles* the Great, and *Lewes* the Good in *France*, ordaine for such as were counted *Sectaries* in their times. Neither did those three hundred and eighteen Fathers in the first *Nicene* Councell, those six hundred and thirty in that of *Chalcedon*, or those hundred and fifty in that of *Constantinople* use any other weapons against the same *Arrians*, *Nestorians*, and *Macedonians*, then the Word of God; nor stirred they up, or permitted the Christian Magistrate in their dayes to punish them by death. *Paulus Aquilienſis*, and *Cedrenus*, doe also both of them report, that when the Emperour *Justinus* used clemency towards the very *Arrian* Heretiques, *Theodoricus* the King of *Italy* being infected with the same poyson, did notwithstanding, led by that example, suffer the Orthodox Christians to have the free exercise of their Religion in all his Dominions. Wee shall need no further examples to prove this truth, when it is confessed by one of the most learned and best *Romanists* of our age, that there is no approved example in all the *Monuments* of *Antiquity*, of any execution done upon the *Sectaries* of those times; but that the Church of God did alwayes abhorre the shedding of bloud in matters

matters that meerly concern Religion, *Jac. Aug. Thuanus Proœm. in Hiſtor.* p. 5.

SECT. VI.

IT is likewiſe contrary to the practice of the beſt Princes, and the wiſeſt States of this latter age of the world, to make matter of hereſie it ſelfe a capitall crime. *Francis* the firſt of that name, King of *France*, having decreed a perſecution againſt the poore Proteſtants of *Merindoll*, and *Cabrieres*, and being informed by *William Bellay*, Lord *Langay*, Governour of the Province, that they were harmleſs men, very laborious in their callings, juſt in their dealings, loyall to their Prince, charitable to the poore, and very frequent in their prayers to God, & their innocency being likewiſe cleared in a great meaſure by Cardinall *Sadolet* himſelfe, he cauſed them to be freed from further perſecution, till being falſly informed by one *Minerius*, a turbulent fellow, that there were fifteen thouſand of them up in armes in rebellion, he raſhly gave them over to the fury of their enemies, yet not as Heretiques, which he alwayes accounted them, but as Traytors, as he was then miſ-informed of them. In *Germany*, *Ferdinand* the firſt, taught by the error of *Charles* the fifth his elder Brother, found no ſuch meanes to make his Government happy, and his Empire flouriſhing, as to decree the liberty of Religion. Which courſe the good Emperour *Maximilian* his Sonne following, dyed as happy as he lived victorious. The *Venetian* State indure no Inquiſitors in matters of Religion, nor if any of their Subjects be accuſed of Hereſie, doe they ſuffer it to be queſtioned before any of the Clergy alone, who are thirſty after bloud, but before them joyntly together, with their Civill Judges. The firſt Monarch in *England* that made matter of Religion, a capitall crime, by a publick Act or Statute, was the uſurper *Henry* the fourth, who having by the perſwaſion and aſſiſtance of *Thomas Arundell*, that traytor, Archbiſhop of *Canterbury*, and his fellow-Prelates, depoſed and murdered his lawfull Soveraigne, *Richard* the ſecond, to curry favour with thoſe bloudy Canniballs, was forced to yeeld to the murdering of Gods Saints: ſince whoſe time the bloud of the Martyrs in *England*, have proved the ſeed of the Church, although by the ſhort raigne of that Kingdomes unfortunate *Mary*, their number comes far ſhort of thoſe in *France*, and the

the ſeventeene Provinces; in which two Dominions, within the ſpace of little more then five yeares, the curious ſearcher may finde by diligent inquiſition, that Gods truth was ſealed under *Charles* the ninth of *France*, and *Philip* the ſecond of *Spaine*, with the bloud of near upon two hundred thouſand Martyrs, amongſt whom were ſlaughtered divers great and eminent perſonages of both ſexes: a cruelty that very Mahumetans doe abhorre; as it appeared by that which the Ambaſſadours ſent from *Abas-Meriza* the *Perſian Sultan*, to the Emperour *Rodolph*, in the yeare 1604. did alledge to juſtifie the mercifull Government of that Empire, to wit, that all Chriſtians had free liberty of Conſcience in all their Soveraignes Dominions, and therefore they exhorted his Imperiall Majeſty to joyn in a firme league with him againſt their common enemy the *Turke*.

SECT. VII.

AS it is againſt the practice of the Primitive Church, the courſe held by the Chriſtian Emperours, and the obſervation of the wiſeſt Princes and States of the latter age, though otherwiſe Pontifician, to make matter of hereſie a capitall crime, to inforce the Conſcience, and to put to death, for the cauſe of Religion meerly, ſo it is againſt the Rules of charitie and reaſon.

Firſt, It is againſt the Rules of charity, if we had no other light to guide us, but the moſt wiſe anſwer of *Englands* laſt matchleſſe *Edward*, being then but a childe, when he was preſſed to yeeld his aſſent to the burning of an Heretique; *What* (ſaid he) *ſhall I ſend him to hell?* By which he truly intimated, that whereas in all other offences, the Malefactors are puniſhed with death, becauſe it may be hoped they have repented the ſinne; but to deſtroy an Heretick before conviction, is to be the Devils Catour, and to ſend him in proviſion even to Hell it ſelfe. For the very pertinacious holding of an Hereſie is agreed on by all ſides to be a damnable ſinne, and then the cutting them off in that ſinne, is to be the immediate Inſtrument of their perdition. This doth that virulent Romaniſt or monſter of men, *Nicholas Harpsfeild*, in his *Wiclevian* Hiſtory openly boaſt of, *Cap.* 16. *p.* 717. That thoſe (bleſſed Champions of

of Chriſt whom he calls) Heretiques, did in the fires that conſumed their bodies, taſte the firſt-fruits of the eternall fire they endured afterwards. On the other ſide, if they ſuffer not but for feare of death, hope of preferment, or other baſe ends, turne from one Religion to another, eſpecially from the truth to errour and Idolatry, without inſtruction, or reaſonable conviction, they onely diſſemble outwardly; as the *Moores* of *Granado* did under that bloudy *Philip* the ſecond of *Spaine*, who being enforced to be preſent at the Maſſe in the morning, practiſed their own Mahumetaniſme in the evening; or els their conſcience being ſhipwracked by their Apoſtaſie before conviction, with *Francis Spira* they are ſwallowed up of deſpaire, or with *Peter Eſpinac*, Archbiſhop of *Lions*, of the *Heretick* faction in *Henry* the fourths time of *France*, with luſt and Epicuriſme, who practiſed that emaſculating ſinne with his own ſiſter. The *Jews* in *England* from *William* the firſts time, till the eighteenth yeare of *Edward* the firſt, were the onely Uſurers of the Realme, and brought in large contributions and tallages to the Kings under whom they lived, and enjoyed here the freedome of their conſciences: At their deaths their whole Eſtates eſcheated to the King, which their next heires commonly redeem'd for one full third part of three: But to incourage them to turne Chriſtians, it was appointed in the Aſſize, by which they were govern'd under their own proper and peculiar Juſtices, that if any *Jew* dyed, whoſe heire became a Chriſtian, he ſhould inherit all the eſtate of his Anceſtors, without any further fine or compoſition with the Prince. The Maſter of the Rolls-houſe in *London*, and other places in other Cities of the Kingdome were appointed for the entertainment of thoſe Chriſtian converts, and were thence called *Domus Converſorum*: All which may clearly be gathered out of thoſe Records of the Exchequer, commonly called, *The great Pipe Rolles*, and the *Communia Rolles*: By which allurements ſome of the *Jewes* out of malice to their fellowes, or having committed ſome penall offence to eſcape the puniſhment practiſed amongſt themſelves, or els for lucre ſake, (the ſin of avarice being connaturall to moſt of them) were baptized and became Chriſtians outwardly, without any due inſtruction in the Chriſtian faith before-hand, and being convinced alſo that the Papiſts adoring or bowing to, and towards Images, Altars, Reliques, and the like trumpery, was abſolute Idolatry againſt the

ſecond

ſecond Commandement, they proved, as commonly the *Jewes* and *Chriſtians* at this day do, when they turn *Turks*, the wretchedeſt varlets in the whole Kingdome. What were the poor *Indians* wont to ſay, when to avoid the *Spaniards* extreame and inhumane cruelties, they were drawn to their *Maſſes*, but that ſince they became *Chriſtians*, they had learned to ſwear and drink? It was an excellent and juſt ſentence which one of the Grand *Seignieurs* pronounced againſt divers hundreds of *Chriſtians*, that falling down before him, made declaration, that they had deſerted their *Sacra*, and given up their names to *Mahomet*, he inquired of them why they did ſo; and they confeſſing plainly, that they did it to be freed from thoſe many taxes, contributions and oppreſſions which they before groaned under; he rejected their enforced converſion for outward ends, and commanded their taxes and levies to be continued. This Heroick action of the *Turkiſh* Monarch, was not much ſhort of that policie of one of the ancient *Chriſtian* Emperours, who having his Army mixed of *Chriſtians* and *Pagans*, and deſiring to diſcover who of the firſt were little better then thoſe of the latter, made, like another *Jehu*, a publike Declaration for the reſtoring of *Paganiſme*, upon which, divers of the *Chriſtian* Commanders ſhewing themſelves forward to deſert the truth, and to follow the ſtream and time, he preſently reproved and caſhier'd them; alledging, that all ſuch were unworthy to ſerve any Prince that had proved unfaithfull to that divine Majeſty, by which Princes rule.

SECT. VIII.

AS it is againſt the *Dictamen* of Chriſtian Charity, to make matter of Religion a capitall crime, or to enforce the conſcience, without a full and clear conviction, from the profeſſion of one Religion to another, or to any new burthenſome Ceremonies, to be ſuperadded in the publick worſhip of God, although the Religion it ſelf remain the ſame it was before in the generall; ſo it is againſt the rules of Reaſon it ſelf. This was confeſſed by *Henry* 3. of *France*, one of the moſt impotent Princes that ever ſwayed that Scepter, and moſt inveterate enemy that ever the *Proteſtants* had, having been inſtructed to hate, betray, and perſecute them, by *Katherine de Medices* his bloudy mother, even from his very Cradle; yet when *James Clement* a Jeſuited Monk had ſheathed a knife in his bowels,

and

and that hee ſaw himſelf neer the minute in which hee was to give an account of all his cruelties to the ſupreme Judge of Heaven and earth, he made an effectuall ſpeech to the chief Commanders of his Army, being moſt of them *Romaniſts: To acknowledge and obey the King of* Navar (*then a* Proteſtant) *as their lawfull Soveraigne, and the lineall heire of the* French *Crown, and to know this undoubted truth for the future; That Religion which is diſtilled into the ſouls of men by God himſelf, cannot he enforced by man.* The ſame truth likewiſe, and almoſt in theſe very words, did the Lord *Brederode*, and the other *Proteſtants* of the lower *Germany* alledge for their juſt excuſe in their united *Apologie*, publiſhed in the yeere 1566. and further added; *That if the* Papiſts *did conceive their Religion to be the truth, they ſhould in ſteed of blood, fines, impriſonments and exilings, follow the ſeaſonable advice of wiſe* Gamaliel, *and try a while, whether the* Proteſtants *ſeparation from them were of God or not; for otherwiſe, if by force and tyrannie they did compell them to profeſſe and practice thoſe actions in Gods worſhip which they accounted abominable, and did alſo reſtrain them from performing thoſe holy duties towards God, wherein they were convinced the truth of his ſervice conſiſted, their conſciences muſt needs be ſhipwracked and undone, and ſo in ſtead of making them new* Converts, *they ſhould leave them* Atheiſts *and* Libertines. This very objection alſo (in the yeere 1572) did *Katherine de Medices* of *Florence*, then Queen mother of *France*, (though ſhe little practiſed the truth of the Conſequence) make in the Treaty of marriage of *Francis de Valois* her youngeſt ſonne, with Queen *Elizabeth* of *England*. The great rub pretended on both ſides, (though the match was never really intended by either Queen) was matter of Religion; in which that glorious Virgin Monarch, having given her Ambaſſador expreſſe inſtructions, not to yeeld ſo far as that the Duke of *Alenzon* ſhould be permitted the celebration of his *Maſſe* in private. What Mr. *Walſingham*, ſaith the Queen-mother upon his next audience, Will your Miſtreſſe have my Son turn *Atheiſt*, and profeſſe no Religion at all? For with your Church he cannot joyn, till he be further inſtructed; and you will not ſuffer him to continue thoſe *Sacra* by which hee hath hitherto ſerved God, what ſhall hee turn *Heathen* till you have converted him? Though this unfortunate *Lady* did by this her wiſe anſwer diſcover the true madneſſe of all perſecutors, yet did ſhe not forbeare to bath

her cruell hands for many yeers after, in the blood of God's Saints, and cauſed many, as St. *Paul* witneſſeth of himſelf, before his converſion, to blaſpheme, by their ejuration of the known truth, and their ſubſcriptions to the *Popiſh* trumperies; of which, ſome that perſiſted in *Papiſtry*, turned prodigious ſinners and libertines; and others with the King of *Navar*, and Prince of *Conde*, as ſoon as they got looſe, returned to the known truth. The heroick anſwer of that brave Prince, *John Frederick* Elector, and Duke of *Saxonie*, is worthy to be ingraven in leters of gold on pillars of braſſe, who being taken priſoner by the Emperor, *Charles* the fifth, in the yeer 1547. and threatened with preſent death, except he would renounce and yeeld up his Electorate and Dutchie to his falſe and treacherous Coulin *Maurice*, and become a *Romaniſt*, yeelded readily to all the former conditions, but abſolutely refuſed the latter: And when in the yeer following, that wicked *interim* was yeelded unto by all the Princes of *Germany*; ſome being driven by fear, and others drawn on by flattery, which was, *That Popery ſhould be reſtored in all places, till a generall Councell were called, and further order taken for the liberty of Religion*; This godly Prince, though *Ceſars* captive, could never be drawn to ſubſcribe to it; and when thoſe two ſubtile *Perenots*, *Nicholas Cardinall Granvellan* the Father, and *Anthony* the Biſhop of *Arras* his ſon, had uſed many arguments to perſwade him, *What* (ſaith hee) *would you draw me to? I am convinced the Religion I now live in to be the truth, and ſhould I outwardly make profeſſion of any other, I ſhould but diſſemble with God and the Emperor, and ſo draw neer to that unpardonable ſin againſt the Holy Ghoſt*: with which anſwer, *Charles* the fifth himſelf was ſo pleaſed, as he more reſpected and honoured the Duke ever after. What this pious Prince foreſaw and avoided, too many by lamentable experience have found true, and repented, who having abjured the truth for fear, and felt but a while the horror of an afflicted and wounded conſcience, have haſted to thoſe *Popiſh* Officers, as divers in *England* did in Queen *Maries* time, where their abjurations and recantations remained, and having gotten ſight of them, have rent them into many pieces, and joyfully imbraced, not only their Irons, but the ſtake it ſelf, as a far more eaſie ſuffering then what they before felt and indured. Had *Charles* the 9th of *France* but followed the good counſell was openly given him in the Parliament at St. *Germans* the firſt yeer of his reign, That the differences

of

of Religion neither ought, nor ever could be compoſed by blood and cruelty, but by Gods Word and ſeaſonable conferences, he had never made his raign and memory ſo infamous to poſterity as now it is, nor drawn the divine vengeance upon himſelf, by ſhedding ſo much innocent blood as afterwards he did. For as divers were butcher'd by him in that barbarous maſſacre at *Paris*, in the yeer 1572. ſo *Henry de Clermont* (commonly ſirnamed *Bourbon*) Prince of *Conde*, was ſome days after the generall ſlaughter of the *Proteſtants*, committed there, appointed by him to die, but his pardon being obtained by *Elizabeth* (a name, it ſeems, only proper to gracious and excellent ſoveraigneſſes) his Queen, one of the daughters of the good Emperor *Maximilian*, (although *Conde* knew it not) hee comes to him, and tels him, of three things he muſt elect one: either to heare Maſſe, to die, or to ſuffer perpetuall impriſonment; the young Prince no whit abaſhed, makes him this ſudden and brave anſwer: *God forbid, Sir, that I ſhould chooſe the firſt, but of the two latter, I am ready to ſubmit to that which your Highneſſe ſhall appoint.* There is as rare a ſtory of the Lady *Jane Gray*, eldeſt daughter of *Henry Gray*, Duke of *Suffolk*, not much inferiour in birth and extraction to *Conde* himſelf, by her mothers ſide, who was grandchilde and co-heire to *Edward* the 4th, King of *England*, related by a Gentleman, and a Courtier, as it ſeems (for I finde not his name) under Queen *Mary*, in the yeer 1553. who dined at Mr. *Partriges* houſe within the Tower with her, whileſt ſhe remained a priſoner there, which narration well deſerving to be tranſmitted to poſterity, doth here enſue out of a *Manuſcript* Hiſtory of a great part of that Queens time, the very *Autograph* it ſelf being in my Library, written by the ſaid Gentleman with his own hand, ſome few words being added, which were at firſt caſually omitted by his haſte, or inadvertency in penning of it, and ſome other words changed and written according to the manner of ſpeech now uſed: *On Tueſday, the 29th of* Auguſt, *I dined at* Partriges *houſe with my Lady* Jane, &c. *After that we fell in diſcourſe of matters of Religion, and ſhe asked what he was that preached at* Pauls *on Sunday before, and ſo it was told her to be one* ..... *I pray you (quoth ſhe) had they Maſſe in* London? *Yea forſooth (quoth I) in ſome places: It may be ſo (quoth ſhe) it is not ſo ſtrange as the ſudden converſion of the late* **Duke, for who would have thought, ſaid ſhee, hee would have ſo done? It was anſwered her, Perchance hee thereby hoped to have had his pardon.*

* *John Dudley* Duke of *Northumberland.*

Pardon! (quoth ſhee) Wo worth him, hee hath brought me and our ſtock in moſt miſerable calamity and miſery by his exceeding ambition; but for the anſwering that hee hoped for life by his turning, though other men be of that opinion, I utterly am not: for what man is there living, I pray you, although hee had been innocent, that would hope for life in that caſe, being in the field againſt the Queen in perſon as Generall, and after his taking ſo hated and evill ſpoken of by the Commons, and at his coming into priſon ſo wondred at, as the like was never heard by any mans time; who can judge that hee ſhould hope for pardon, whoſe life was odious to all men? But what will yee more? like as his life was wicked and full of diſſimulation, ſo was his end thereafter: I pray God I, nor no friend of mine die ſo; ſhould I, who am young, and in the flower of my yeeres forſake my faith for the love of life? Nay, God forbid; much more hee ſhould not, whoſe fatall courſe, although hee had lived his juſt number of yeers, could not have long continued: But life was ſweet, it appeared ſo hee might have lived, you will ſay, hee did not care how; indeed the reaſon is good: for hee that would have lived in chains to have his life, belike would leave no means unattempted: but God be mercifull to us, for hee ſaith, Whoſo denyeth him before men, hee will not know him in his Fathers Kingdome. How juſtly may the *maſculine* conſtancie of this excellent Lady, whoſe many vertues the pens of her very enemies have acknowledged, riſe up in judgement againſt all ſuch poore ſpirits, who for feare of death, or other outward motives, ſhall deny God and his truth, and ſo crown the Trophees of the *Antichriſtian* or mongrill adverſaries by their lamentable apoſtaſie. For what ſhee here ſpake Chriſtianly, ſhee within a few moneths after performed conſtantly, her life being taken from her on the 12th day of *February*, 1553. having lived firſt to ſee Mr. *Harding* her fathers Chaplain revolted to *Antichriſt*, to whom ſhe wrote an effectuall Letter of admonition and reproof, publiſhed by Mr. *Fox* in his Acts and monuments, *p.* 1291. not unworthy the peruſall of the ableſt *Chriſtians* and greateſt Doctors.

SECT. IX.

AS it is againſt the dictamen of reaſon, to make matter of Religion a capitall crime, ſo it is againſt the rules of policy it ſelf, in reſpect that hereſie and falſhood, which would in time die of themſelves,

ſelves, are thereby increaſed & propagated, and ſo the end for which force and violence are uſed, is no wayes obtained thereby. This was verified in the death of *Priſcillian* the heretique of old, by which his followers were mightily encreaſed, and having before but reverenced him as a holy man, did afterwards adore him as a Martyr. The preſent age verifies it in the death of *Michael Servetus* the *Spaniard*, and other *Anabaptiſts*, though moſt neceſſarily cut off by the ſword of the Magiſtrate, for their blaſphemous opinions and lawleſs Tenets, tending to the utter ſubverſion of all Civill government. The *Anabaptiſts* in their Dialogues, publiſhed in the *Engliſh* tongue in Queen *Maries* dayes, though they craftily withdrew many of their Anarchicall Tenets (agreeing almoſt *verbatim* with the workes ſince penned by *James Arminius*, and the latter *Anabaptiſts*) doe extoll that *Servetus* as a Prophet of the Lord; and their numbers are at this day ſo increaſed, as they conſtitute or make a conſiderable party in divers parts of Chriſtendome. But thoſe curſed enemies of the truth, that thinke by perſecuting it, to aboliſh it, as they fight againſt God himſelfe in ſo doing, ſo have they heretofore, and ſhall ſtill in deſpight of all their devilliſh policy for the time to come increaſe and propagate the ſame. This, if all other Inſtances wanted, would ſufficiently appeare in that famous example of an *Engliſh* Schoolmaſter, a moſt zealous *Papiſt* in the dayes of King *Edward* the ſixt, who afterwards in the beginning of Queen *Maries* government, frequenting the fires of ſome of the Martyrs, was ſo convinced with hearing what they ſpake, and ſeeing how chearfully they ſuffered, as he himſelfe relinquiſhing the former ignorance and idolatry he had ſo long embraced, at laſt witneſſed the truth with his own bloud. Not he onely, but many thouſands alſo beſides, were doubtleſs inabled by the cleare ſhining of thoſe fires, to diſcerne the foulneſſe of thoſe myſteries of darkneſs, under which they had been ſo long held captive. And after her ſhort Raigne (infamouſed by ſo much bloud-ſhed) was expired, it facilitated the way for her royall ſiſter *Elizabeth* to reſtore the truth at an eaſie rate. When the Executioner came behind *John Hus*, to kindle the pile that encompaſſed him: *Come hither my friend*, (ſaid he) *and kindle it here before, for had I feared what thou bringeſt, I had not appeared at this Stake to day.* His death brought ſo incredible progreſſe to the true Church in *Bohemia*, as did alſo that of *Jerome*

of

of *Prague* his *Contemporanie*, that their bloudy perſecutors had juſt cauſe within a few yeares after their deceaſe, to acknowledge their own errour in having haſtened their ends. As fruitfull a ſeed-time to the Church in *France*, proved the death of *Annas Burgus*, a Senator of *Paris*, in the yeare 1559. under *Francis* the ſecond. A man he was ſo vertuous and innocent in his life, as ſome of the very enemies of the Truth laboured his delivery when he was in priſon, and ſo reſolute and chearfull in his death, as it incouraged thouſands in that Kingdome, in the conſtant profeſſion of the Reformed Religion. What better ſucceſſe had all the bloudy executions of *Ferdinand de Toledo*, that mercileſs Duke of *Alva*, and of his new erected Biſhops in the lower *Germany*, but that the Goſpel at the laſt got the victory over hell, and all the powers of darkneſs? Neither indeed could thoſe cruell Inquiſitors have expected other iſſue, had they but truly conſidered what Religion had been; and *that Princes and States may command the bodies, but not the ſoules and conſciences of men*; Which having been once perſwaded by Inſtruction and Information to embrace and beleeve any opinions, though hereticall, and therefore much more the Truth it ſelfe, can never be driven from them, but by the ſame meanes of a further and more cleare Inſtruction. The godly have ever lookt upon chaines, priſons, racks, and fires, as the tryall and reward of their faith, more fearing to doe evill, then to ſuffer evill, well knowing that they ſhall neither ſuffer more, nor their cruell enemies be able to inflict more, then God ſhall turne to his own endleſſe glory, and their everlaſting good. Did the *Heathen* Poet deſire to be ſent back to the Mines (a life more tedious then that of the Gallyes) rather then he would commend a few bad Verſes, contrary to his judgement? Could *Epicurus*, that impure Philoſopher, ſay of a wiſe man, that *if he were ſcorched in Phalaris Bull, he would not be moved with it, but onely cry out, Dulce eſt, & ad me non attinet?* Or the young Stoick in *Gellius*, to maintaine the *Apathie* of his Sect, neither groane nor frowne in the midſt of a burning feaver? And ſhall we thinke that Gods Saints who have their reaſon heightened and irradiated by grace, and their ſoules immoveably founded upon a lively and living faith, will feare to loſe their eſtates, liberties, and lives for the Truths ſake? No doubtleſs, but as the Gold is tryed by the Furnace, and cleared from the droſſe, ſo in time of perſecution they ſhall be diſcerned

cerned from all hypocrites, Atheiſts, Libertines, and Time-ſervers whatſoever.

SECT. X.

BUt oh that Princes and Great ones would ſhake off thoſe fleſh-flyes and Sycophants, who tell them the contrary, and know the Truth to be that nothing can more infamouze their raignes and memories to Poſterity, nothing bring more inevitable ruine to their Perſons, nothing finally prove ſo deadly a Conſumption amongſt their poſterity, as to inforce the Conſciences of their Subjects, by fines, impriſonments, ſubſcriptions, recantations, depauperations, and death. *Charles* the fift having obtained the Imperiall Chaire, by the money and meanes of *Henry* the eighth of *England*, was the moſt potent Emperour that ever *Germany* had, as long as he maintained the peace of Religion, but having yeelded to the Popes inſtigations, and proſpered a while in his intended extirpation of the Truth, he found at laſt by experience what his brave and valiant Generall *Caſtaldus* had foretold him; *That theſe violent proceedings would in the end prove fatall to himſelfe*; For having firſt fled away at mid-night in a cold and rainy ſeaſon from *Onſpruch*, for feare of the *Proteſtant* Army, he was afterwards (inſtead of ſetling his ſonne *Philip* in his own Chaire, which he had fully intended) faine to ſurrender up the Empire to *Ferdinand* his Brother, who for divers moneths before had entred into a ſecret league with the *Proteſtant* Princes of *Germany*, and ſo having lived a few yeares after in a deſpiſed and diſconſolate ſolitude, he at laſt ended his life very ingloriouſly. His ſonne *Philip* the ſecond, the moſt inveterate enemy of the Goſpel that ever lived, did not onely ſet up Shambles and Butcheries for Gods Saints in moſt of his own large Dominions by his Inquiſitors, but continually ayded the Rebells in *France*, *England*, and *Ireland*, againſt their lawfull Soveraignes, and plotted to invade all other Proteſtant Dominions in Chriſtendome, that ſo at laſt by one generall carnage of them all, he and his holy Father the Pope, might have ſhared the Chriſtian world by a double Monarchy of the Church and Empire between them. But did this bloudy Prince proſper in theſe his ambitious and cruell deſignes? Certainly, nothing leſſe; for what got he by his invading *France* by land, *England* and *Ireland* by Sea, and by his large Penſions conferred on the traytors

tors and ſecret enemies of either State; but that in the iſſue having waſted about thirty millions of money upon thoſe fruitleſs deſigns, and not gained a foot of ground in either of thoſe Realmes, he loſt a great part of the Seventeen Provinces, with whom having broken the Oath ſolemnly ſworne to them upon his Inauguration, they by aſſiſtance of *England*, and *France*, freed themſelves from his unjuſt oppreſſion and tyranny? Neither did the divine Juſtice let him ſo eſcape, but raiſed a fire in his own houſe, ſo as the Jeaſt of *Auguſtus* touching *Herod*, might well be verified in him, *That it had been better to have been his ſwine then his ſonne.* For whereas he had iſſue by *Mary* his firſt wife, the daughter of *John* the third of that name, King of *Portugall*, one onely ſonne called *Charles*, a Prince of admirable towardlineſſe; he during the life of *Englands* unhappy *Mary*, his ſecond wife, treated a marriage for his ſaid ſonne with *Elizabeth* the eldeſt daughter of *Henry* the ſecond of *France*; During the treaty *Mary* his wife dying, he marries the Princeſſe *Elizabeth* himſelfe, intended for his ſonne: they both often in private after never forgetting their old affection, lament their unhappy loſſe each of other: the ſonne alſo diſtaſts his Fathers cruelties, and the butcheries of his Inquiſitors. This enraged his jealous Father, who having in the yeare 1568. firſt impriſoned him, within a few dayes after poyſoned him in a diſh of broath. His Mother in Law followed him within a few moneths after, ſent out of the world by the ſame kind hand and meanes, (ſay the *French* Writers) the violence of the poyſon cauſing her to miſcarry alſo by an abortion. And then was *Philip* the Father put to ſeek out a fourth wife, and having married *Anne* the daughter of *Mary*, his own naturall ſiſter, he had iſſue by her, *Ferdinand* and *James*, both cut off by death in their Infancy, and *Philip* who being the onely iſſue of this inceſtuous Match, lived to inherit his Fathers Dominions, though not the full meaſure of his cruelties, having been perhaps forewarned by his ſad and loathſome end, to purſue a more milde and peaceable Government. *Rodolph* the ſecond of that name, Emperour of *Germany*, not following the ſteps of the wiſe *Maximilian* his Father, but of the foreſaid *Philip* his Brother in Law, ſought by all ſecret and hoſtile means to enervate and deſtroy Religion in the Empire. What got he by it, but to have the curſe of the Scripture to fall upon him; *That the Elder Brother ſhould ſerve the younger?* for *Matthias* the

the Arch-Duke of *Auſtria*, raiſing an Army in the yeere 1608. and joyning his Forces with thoſe of the oppreſſed *Proteſtants* in *Bohemia*, hemmed up his brother *Rodolph* in *Prague*, got the Kingdom of *Hungary* from him in poſſeſſion, the Empire in reverſion, and left him only the robes and complements of Majeſty; which notorious affront he did not long over-live, nor ever had the means or power to revenge.

SECT. XI.

IF wee paſſe out of *Spain* and *Germany*, from the Houſe of *Auſtria* into *France*, to conſider the ſad ſucceſſes of the Princes of the *Valeſian line*, upon their hatred and perſecution of Religion, wee ſhall ſee ſo many inſtances of Gods juſt indignation againſt them, as they may not only leave to all poſterity a juſt ground of admiration, but ſave us the labour alſo of ſearching any further back into the elder Hiſtories of Gods judgements powred out on the perſecuting Emperours in the Primitive times. *Henry* the ſecond of *France*, was meanly married to *Katherine de Medices*, the Niece of Pope *Clement* the ſeventh, during the life of *Francis* the *Dolphine*, his elder brother, afterwards poyſoned. That prudent Prince, *Francis* the firſt, his Father deceaſing, hee ſucceeded him in his Throne and Purple, and ſwayed the *French* Scepter divers yeers, with much tranquillity and happineſſe, till loathing the coiture of his Queen, unfit indeed for a Princes bed, he grew highly enamoured on *Pictavia* of *Valence*, a woman of exquiſite beauty and good extraction: with whom hee long after lived in continuall advowtrie, and was by her enticed to the perſecution and ſlaughter of the *Proteſtants*, in the yeere 1553. that ſo by the confiſcation of their lands and goods, ſhee might enrich her ſelf and her kindred. This perſecution ſet a period to all his former victories, and was followed the next yeere with the loſſe of the City of *Senis* in *Italy* to the *Spaniard*, the death of that gallant old Generall *Leo Strozzi*, by a baſe hand, and the overthrow of the *French* Army by *James de Medices*. In the yeer 1556. the violence of perſecution was again renewed againſt the Profeſſors of the *Truth*, and the very next yeer following, as before, God again gave up the *French* Army to the ſlaughter of the *Spaniards*, and the *Dutch*, at the ſiege and battell of St. *Quintins*, in which there were about 3000. ſlain upon the place, and

many of them ſignall men, and the Town ſoone after taken in by aſſault, *Annas* Duke of *Memorancie* himſelf, the Conſtable of *France*, *Gaſper de Colignie*, Earle of *Caſtilion*, Admirall of *France*, the Marſhall of St *Andrew*, the Duke of *Longevile*, and a number of other great Peers were taken priſoners. In ſumme, the loſſe and ſlaughter was ſo great and fatall to the *French*, as it well-neer equalled that victory obtained by the Duke of *Bourbon*, at the battell of *Pavia* in *Italy*, againſt *Francis* the firſt his Father; yet *Henry* the ſecond ſtill ſhuts his eyes againſt the cauſe of all theſe loſſes, and having his heart already cauterized by luſt, he not only cauſed the godly to be committed to the flames, but would needs view their torments himſelf, as a pleaſing ſpectacle, and had conſpired and combined with *Philip* the ſecond of *Spain*, his new Sonne in Law, for the utter ruine and finall ſubverſion of *Geneva*: Nay, but a few houres before his death, in the yeer 1559. *Lodowick Faber*, and *Annas Burgus*, two Senators of *Paris*, becauſe they had ſpoken a little freely for the innocency and piety of the *Proteſtants* in the open Senate, were impriſoned upon his expreſſe command in the *Baſtile* in the ſame City by *Gabriel* Earle of *Mongomery*, one of the Captains of his Guard; and the perſecution againſt all others of the ſame profeſſion grew hot and furious, when the King upon the 29th of *June* the ſame yeere, running at Tilt with that very Earle of *Mongomery*, and neer the very *Baſtile*, where the Senators remained priſoners, was ſtruck with a ſplinter of *Mongomeries* ſpeare through his eye into his brain, and never had the happineſſe to ſpeak any one word after, though he ſurvived the wound a few dayes, or to acknowledge his former luſt and cruelty. Had the *Papiſts* but ſuch an inſtance of Gods immediate providence in vindicating their cauſe, we ſhould ſoon heare of one true miracle amidſt ſo many falſe and adulterate. But if wee further looke to Gods hand that followed this Prince in his poſterity, it will yet ſeem the greater Miracle; for of five ſons hee had, all except one, died without lawfull iſſue to ſurvive them, and three of them by violent deaths, and in his poſterity ended the *Valeſian line*, the Crown devolving thereupon to the royall branch of *Clermont*, commonly called *Bourbon*, whom his ſons had moſt bitterly hated and perſecuted. Of all his five daughters, three died iſſuleſs, and the eldeſt that had iſſue was cut off by poyſon. Nay, his very Baſtard ſon, *Henry* of *Engoliſme*, a great actor amongſt others in the

maſſacre

maſſacre of *Paris*, periſhed alſo by the ſtab of *Philip Altovit* a *Florentine*, his old enemy, in the yeer, 1586. during the raign of *Henry* the third his brother.

SECT. XII.

FOr *Charles* the ninth (third ſon of *Henry* the ſecond aforeſaid) that ſucceeded *Francis* the ſecond his brother, in the Kingdome of *France*, in the yeer 1560. had he continued his raign with as much mercy and wiſdome as he began it, or followed the grave and ſeaſonable advice of *Michael Hoſpitalius* his Chancellor in his latter yeers, as well as he did in his former, he had in all likelihood lived as vertuouſly as hee died miſerably. Hee had ſcarce raigned two yeers in peace and plenty, when *Katherine de Medices* his mother, deſiring to veſt and ſettle the *Regencie* in her ſelf, by raiſing combuſtions in the Realm, began to perſwade her ſon to revive and renew thoſe perſecutions againſt the *Proteſtants* which his father had begun; ſhee reconciled her ſelf to *Francis Lorainer*, Duke of *Guiſe*, whom but a little before ſhe had juſtly feared and hated, being a ſecret enemy to *Lewes de Clermont*, Prince of *Conde*: He and the Marſhall of St *Andrew* having gained *Annas de Memorancy*, Conſtable of *France* to their party, conſpired all together for the utter ruine of the truth. The *Proteſtants* in the mean, ſeeing the King in his Infancy, to be held captive, as it were, by this *Triumvirate*, take up Arms by the Queen-mothers own inſtigation, to maintain the Kings *Edict* of Pacification, publiſhed in the yeer 1561. and commonly called *The Edict of January*. The yeer following, by the inſtigation of the ſame *Triumvirate*, not only the Queen-mother, but *Anthony de Clermont* (uſually ſirnamed *Bourbon*) King of *Navar* alſo, (who yet died a *Proteſtant*) was drawn on to aſſail the ſaid *Proteſtants* by open force, they in the mean time filling the Queen-mothers ears with theſe vain flatteries, that ſhe ſhould ſoon ſee the utter ruine of all the *Heretikes* in *France*; from which time that goodly kingdome, ſo rich, peaceable and flouriſhing, for neer upon forty yeers together, (ſome ſhort times of truce and peace being interpoſed) was filled with cruelties, ravages, raviſhments, blood-ſhedding, battels, fires, ſlaughters, and all other calamitous deſolations that accompany inteſtine and civill broiles; in the iſſue of all which, the *Proteſtants* being increaſed in their

ſtrength and numbers, obtained a more firm and advantageous peace then ever they had before enjoyed: whereas thoſe three Incendiaries of all theſe miſeries periſhed within a few yeers after, by the juſt judgement of God, in the very act of their hoſtile purſuements of his children: The Marſhall of Saint *Andrew* was ſlain at the battell of *Dreux*, *Annas de Memorancie* under the very walls of *Paris*, and *Francis Lorainer*, Duke of *Guiſe*, was piſtolled by *John Poltrot*, at the ſiege of *Orleance*. King *Charles* ſeeing that open force could not deſtroy the truth, nor root out the Profeſſors thereof, about two yeers before the helliſh maſſacre began at *Paris*, and continued to the perpetuall infamy of *France* in divers other Cities in that Realm, held a ſecret Councell in the Caſtle of *Blois* with *Katherine de Medices* his mother, *Alexander* and *Hercules* (called alſo *Henry* and *Francis*) his two brothers, and *Henry Lorainer*, ſon and heir of the before piſtolled Duke *Francis*, Duke of *Guiſe*; by what means they might beſt draw the *Proteſtants* into their toile to deſtroy and murther them. The ſame Councell was held again by King *Charles* in the houſe of *Hieronimo de Gondy* at S^t. *Clou*, and the time and order of the bloody marriage banquet to be ſerved in at the nuptials of the King of *Navar*, with the Lady *Margaret* his ſiſter, was there agreed upon, and reſolved of, almoſt, in the ſame manner as it was afterwards put in execution upon the 24. day of *Auguſt*, being St *Bartholomews* day, in the yeer 1572. in which were moſt inhumanely ſlaughtered within the ſpace of few dayes, of men, women and children, many of them alſo being great and honourable perſonages of either ſex, about thirty thouſand: And while the Duke of *Guiſe* was buſie in proſecuting that mercileſſe and inhumane execution, it was ſeriouſly adviſed upon, and diſputed of, in the Queen-mothers Cabinet-councell, whether it were not neceſſary that hee himſelf, and the reſt of his family then there, ſhould alſo be diſpatched at the ſame time in that tumult: King *Charles* himſelf never ſaw good day after that bloody maſſacre, although his Court ſycophants had promiſed him it ſhould prove the firſt happy day of his abſolute Monarchie; for though hee had been long drenched in luſt, (a ſin ſeldome ſeparated from a Perſecutor) by his ordinary advowtrie with a mean wench of *Orleance*, on whom hee begot *Charles* of *Engliſme*, after Earle of *Auvergne*; and though he had been trained up by his mother, to ſee the ſlaughter of beaſts, and

ever

ever in the chaſes loved to bath his hands in the blood of the fallen game,(all which might have ſerved to have ſtupefied his conſcience, as they did enflame his fierce and cruell nature) yet ſo ſtinging a remorſe in his inward man did ever purſue and haunt him after that mercileſſe ſlaughter accompliſhed chiefly by his often ſwearing and forſwearing himſelf,(by which the Queen of *Navar*,and the Admirall *Chaſtilion* were deceived)as that his eyes rolled often uncertainly in the day with feare and ſuſpicion; and his ſleep was uſually interrupted in the night with diſmall dreams & apparitions,like *R.*3. of *England*, after the murther of his two Nephews in the Tower of *London*; nay, though he ſurvived not this inhumane ſlaughter full two yeares, yet had he plotted and decreed the death of the ſaid *Henry* Duke of *Guiſe*, and the removall of his Queen-mother & her inſtruments from the helm of State: But ſome of his agents that were to have acted theſe laſt feats, playing falſe with him, (as he had ſome few dayes before the ſaid maſſacre poyſoned that incomparable Princeſſe for learning and piety, *Joan D'Albret* Queen of *Navar*, Grandmother to *Lewes* the thirteenth,now King of *France:*) ſo did his mother or the Duke of *Guiſe*.by way of prevention or anticipation miniſter to him his fatall phyſick, of which, after many ſharp and grievous torments, he deceaſed upon *Whitſunday*, having not then attained to the five and twentieth yeare of his age,in the yeare 1574. the violence of the venome leaving in his intrailes (as appeared upon his diſſection) many blew ſpots and ſwellings.

SECT. XIII.

WE have ſeen the gain and advantage that King *Charles* the ninth of *France* made by his barbarous perſecutions, 'tis likely that thoſe very flatterers which aſſured him thoſe cruelties ſhould make him an abſolute Monarch, did help to abſolve him of his Monarchy. He had his puniſhment firſt,his mother,his two brethren,the Cardinal & Duke of *Guiſe*,that had not only joyned with him in it, but encouraged him to it, they ſtill ſurvived him,and for ought men ſaw, were firmly ſtabliſhed in much ſafety and proſperity; though *Guiſe* might have been warned by the death of *Claude*, Duke of *Aumale* his brother, ſlain at the ſiege of *Rochel*,in the yeare 1573. The firſt act by which *Henry* the third(the new *French* King, and

and brother and heir of *Charles* deceaſed) diſcovered his impotency of ſpirit, and want of judgement, was his clandeſtine and ſudden ſtealing out of *Poland*, where he had been but a few moneths before elected and crowned King: This was the firſt unfortunate ſtep of his following his mothers weak *Dictates*, and rejecting the able adviſes of his own Councell. But her next inſtructions which ſhee as fatally gave him, as he weakly purſued, being to root out the Profeſſors of the truth with fire and ſword, involved him and his kingdome into innumerable miſeries. The good Emperour *Maximilian* the ſecond, in the Kings paſſage out of *Poland* through *Germany*, and the *Venetian* State, during his ſtay there, gave him both of them more faithfull counſell, earneſtly adviſing him to maintain the former *Edicts* of Pacification, and not to enforce the conſciences of men in matter of Religion: The ſame opinion was generally held by his wiſeſt Counſellers, and by all ſober and diſcreet *Romaniſts* at home, who ſaw plainly, that the *Proteſtants* encreaſing was the onely meanes now left under heaven, in time at length, to draw the *Pope* and his *Conclave* to yeeld to ſome reformation of the Church, which it exceedingly needed. But other *Papiſts* there were of looſe and *Atheiſticall* lives, as *Lewes Lorainer*, Cardinall of *Guiſe*, *Henry Lorainer* his elder brother, Duke of *Guiſe*, *Renate Villoclare*, (a man, ſaith incomparable Monſieur *de Thou*, fatally preferred to this Kings attendance by his mother) and divers others, who perſwaded the King to break the former *Edicts* of Pacification, and never to ſheath his ſword, till he had utterly ruined the *Proteſtants* of *France*, whom ſome of their foul-mouthed fellow-brethren, *Proteſtants* of this age, have ſtiled *French Puritanes*, and would, perhaps, had they lived in his time, have joyned their ghoſtly advices with thoſe of the Cardinall of *Guiſe* for the utter extirpation of all ſuch as diſſented in judgement or practice from themſelves in matter of Ceremony. I have often wondred in the peruſall of the ſtory of this King, whoſe troubleſome raign did neceſſitate his frequent conſultations; that when divers advices were propounded, he ever pitched upon the worſt and moſt fatall to himſelfe: But I found the two main cauſes of it to be; firſt, his blind and inveterate hatred of the truth: and ſecondly, his weak and degenerate ſpirit, by which the Houſe of *Guiſe*, the Arch-enemies of the Goſpel, became at the laſt ſo potent, and triumphed ſo notoriouſly over his impotency, as they

they forced him to ſeek to thoſe very *Proteſtants* for ſupport, againſt whom himſelf had taken a moſt wicked and ſolemn oath, as the head of a faction amongſt his own Subjects, for their utter ſubverſion. Infinite almoſt, was the treaſure he ſpent upon his Minions and pleaſures, (his very expences for maintenance of his dogs onely in that age, amounting unto twenty thouſand pounds yearely at leaſt) but moſt was exhauſted in the proſecution of his civill wars againſt the *Proteſtants*, and his ſervile ancillating therein to the ambition of others. *Guiſe* and his faction now grown ſtrong, (and aſſured of ſupport from *Philip* the ſecond of *Spain*,) after his expelling the King out of *Paris*, and heaping a world of other inſolent affronts upon him, was drawn by him in the yeare 1588. to the Aſſembly then held at *Blois*; he came thither with *Lewes Lorainer*, Cardinall of *Guiſe* his brother, and *Charles* Prince of *Jenvile* his ſon, upon the ſame royall aſſurance of ſafety with which *Charles* the ninth had (by his advice) deceived the *Proteſtants* before the inhumane maſſacre in the yeare 1572. And now let all *Popiſh* and Popiſhly addicted, *Pſeudo-Lutherans*, who make it a ſport to fine, impriſon, ſuſpend, vex, and impoveriſh their fellow-Chriſtians for the lighteſt matter, draw neer and ſtand amazed at Gods ſecret judgements: For during this Aſſembly at *Blois*, was this *Henry*, Duke of *Guiſe*, ſlaughtered, againſt the publike faith given him, not onely within the Caſtle of *Blois*, but in that very room in which ſixteen yeares before he had adviſed the bloudy maſſacre of *Paris* to be committed and executed. Two circumſtances alſo that attended his fatall minute, do adde much horror to the puniſhment it ſelfe: The firſt, that he was but new riſen from the bed of his adulterate luſt, the very morning he was murthered, having not been able to conquer the chaſtity of a Gentlewoman attending the Queen-mother before that night; and therefore was ſo eager upon reaping the fruits of his long ſiege, as he repaired not to the Councel-chamber till he was often ſent for, and ſcarce ready. The ſecond, in the manner of his firſt wound, which was given him in his throat, and cauſed immediately the bloud ſo abundantly to ſtream out of his mouth, as he never had time once to call on God for mercy or forgiveneſſe, but ſpent the laſt minute of his life, in the revenging himſelf on his murtherers. A little after the Cardinall of *Guiſe* his brother, a great gameſter at Cards and Dice, periſhed likewiſe in the

ſame

ſame Caſtle of *Blois*, by a violent death. *Katherine de Medices*, the Queen-mother, who had been the chief cauſe, for neer upon thirty yeers before her death, of the ſhedding ſo much innocent blood in *France*, being preſent at the ſame time, in the Caſtle of *Blois*, ſtormed ſecretly, that ſo great an action ſhould be entred into, and gone through without her advice; and (when ſhe underſtood that *Charles Lorainer*, Duke of *Maine* was eſcaped, being the younger brother of the murthered Duke of *Guiſe*;) preſaged to the King her ſon, the ſad iſſue of that raſh attempt, which he interpretting (as it ſeems) to be rather the expreſſion of her wiſhes then her fears; and having, by many wofull experiences, ſeen the effects of her *Italian* revengefull ſpirit, took a courſe to pacifie her wrath; for not long after, ſhe there ended her unhappy life by poyſon, (ſaith *Elias Reuſner*) in the ſame Caſtle alſo, where ſhe held the firſt ſecret and bloody Councell for the execution of the foreſaid inhumane maſſacre. *Francis* her youngeſt ſon, died before her, upon the tenth day of *June*, 1584. in the one and thirtieth yeer of his age, of ſo violent a poyſon miniſtred to him, doubtleſſe by ſome of the *Hiſpaniolized Guiſards*, as it cauſed his very blood to guſh out of his body in ſeverall places; the ſight of which purple ſtreams, might well call upon him to remember with what inhumane triumph he trampled on the bloody ſtreets of *Paris*, in the great ſlaughter committed on Gods Saints and Martyrs, about twelve yeers before. There now only remained *Henry* the third, the *French* King alive, of all the firſt contrivers and principall executioners of that inhumane maſſacre, which no age, no time, no action of the moſt barbarous nations of the world could ever pattern; neither believe I, can any ancient or modern Hiſtory parallel the following puniſhments of the chief actors therein in all reſpects: who not only all of them periſhed by violent and bloody ends, but proved alſo the murtherers one of another. *Charles Lorainer* Duke of *Maine* was preſently upon the death of his brother, made Generall of the holy League; *Paris* it ſelf, and in a manner, all the Popiſh cities beyond the *Loire*, giving up their names and forces to the *Henotick* faction, ſupported by *Pope Sixtus* the fifth, from *Rome*, and *Philip* the ſecond from *Spain*. When the King ſaw that neither his acting the Monk with the Flagellators, nor his playing the Perſecutor againſt the *Proteſtants* would ſecure him from a ſpeedy ruine, by the violent hands

of

of the rebels: He ſends to the victorious King of *Navar*, his brother in Law, and to the Euangelicall Army, before whoſe known valour the *Popiſh* Forces haſtened back from the *Loire* to the *Seine*; *Henry* the third purſues them, and pitched his royall Pavilion at St *Clou*, not far from the gates of *Paris*. But his old cruelties and perſecutions of the godly, were doubtleſſe the *Remora* of his new expected victories; and the divine providence ſo ordered it, that in the very place where the laſt reſolution was taken by himſelf, his Mother, his brethren, and others, for the ſpeedy execution of the beforementioned belluine Maſſacre, about ſeventeen yeers before, nay, in the very ſame houſe of *Hierome de Gondy*, and in the very ſame roome or chamber (ſaith *John de Serres*) was he murthered by *James Clement*, a Jeſuited Monk, in the yeer 1589. and in the thirty and ninth yeer of his age. The aſſaſſination was furthered by the authority of Pope *Sixtus* the fifth, by the ſeditious preachings of the Jeſuites, Prieſts, and Friers, in *Paris*, (who had ſecretly drawn infinite numbers into open rebellion before, by their auricular confeſſion) and by the perſwaſion of the Lady *Katharine Mary*, Dutcheſſe of *Mompenſier*, ſiſter of the deceaſed Duke of *Guiſe*, whoſe horrible tranſport with malice againſt the *Proteſtant* party, and deſire of revenge againſt the King himſelf, did ſo far excæcate and blind her nobler endowments, as ſhe proſtituted her body to that Jeſuited wretch (as impartiall *de Thou* himſelf relates) to incourage him the more in the accompliſhment of the murther, and ſo to ſtupefie and harden his ſoul by that fatall ſin of luſt, that it might not ſtartle at the commiſſion of any other wickedneſſe whatſoever. Yet as this King ſome moneths before his death altered his former bloody reſolutions againſt Gods ſervants, ſo did the Divine providence at his death afford him ſome hours of repentance and ſorrow, after the bloody knife had been ſheathed in his belly: In which he acknowledged his error and ſin; his error, in having been ſo long miſ-led by his ambitious and factious Vaſſalls; his ſin, in having perſecuted his *Proteſtant* Subjects, and inforced the conſciences of many to ſubmit to *Popery* againſt the known truth by cruelty and threatning.

SECT. XIV.

IN this fifteenth age alſo (within the compaſſe of which wee ſhall confine our diſcovery of Gods Judgements upon perſecuting

Princes) the truth began to ſpread forth its beames in this other world of *Great Britain*, in a more reſplendent luſtre then formerly: not but that I dare undertake to prove by ſome ſelect, and perhaps, ſcarce known monuments of Antiquity, that the Goſpel was planted here in the Primitive time, that the *Proteſtants* Religion flouriſhed here neer upon four hundred yeers, before *Auſtine* the Monk, the firſt Popiſh Archbiſhop of *Canterbury*, poyſoned the purity of Gods worſhip with his burthenſome Trinkets and Ceremonies. Finally, that it was from the firſt plantation preſerved amongſt the *Welſh* and *Scots*, to the dayes of *John Wickleffe*, without any interruption, and was ſecretly practiſed alſo in *England* from *Henry* the ſeconds time, at the leaſt, to the begun Reformation of King *Edward* the ſixth. But this requiring a reaſonable Volume of it ſelf to be at large deduced, I muſt paſſe over, as improper for this place. We may begin in *England* with *Henry* the eighth, in whoſe raign no *Papiſt* can deny, but that divers *Proteſtants* were not only hunted after, fined, impriſoned, compelled to abjure, and otherwiſe diſciplined; but were likewiſe conſumed in the merciles flames, as *Heretiques*. And therefore when the Papall ſide take ſo much pains to recount either the ill ſucceſſes of his own raign; or the dying iſſuleſſe of all his poſterity, as the ſignes and characters of Gods indignation againſt him, they do but furniſh the Orthodox party with weapons againſt themſelves. For the truth is, he did only aboliſh the uſurped power of the Biſhop of *Rome*, not the Pontifician or Papall Church, which to this day, as alſo in the former ages in *France*, hath been ſo hedged up and incircled under certain reſtrictions and limits, as it is of ſmall conſequence to help the Prelates, and of little power to hurt the King; So that *Cuffetellus* the Dominican proved it at large in an elaborate Work, publiſhed in the yeer 1609. and the *Sorboniſts* determined it in the yeer 1611. that the *Pope* had no power or Juriſdiction in that Kingdome in matter of Temporalities. Neither did *Henry* the eighth in *England* proceed any further in this particular of aboliſhing the *Popes* power, then thoſe his two coætaneous Princes, *Francis* the firſt, and *Charles* the fifth, did at ſundry times in their ſeverall Dominions, upon leſſe provocations: So the ſame *Charles* the fifth, writing to the Councell aſſembled at *Bononie*, ſuperſcribed his Letters only, *Conventui Bononiæ*, as did afterwards *Henry* the ſecond of *France*,

France, writing to the *Tridentine* Conſpirators, ſtile it only the *Convention of Trent*; who alſo in the former and better part of his raign fairly cut ſhorter a great part of the *Popes* Eccleſiaſticall authority in *France*. And how little *Philip* the ſecond himſelf of *Spain*, the ſworn enemy of the godly, regarded the *Pope* further then he did ancillate to his ambitious ends, appeares plainly in this one particular, that when upon the unfortunate death of *Sebaſtian*, King of *Portugall* there were divers competitors for that kingdome, and that *Don Antonio* had already aſſumed the title thereof, he would not admit the *Popes* interceſſion to have the matter compoſed by Treaty, or referre the cauſe to his deciſion: Nay, that bloody *Charles* of *France*, of whoſe fatall end we have but a while before diſcourſed, when *Pius* the fourth, in the yeer 1563. had cited *Odetus de Coligny*, Cardinall of *Chaſtillion*, *John de Monluce*, Biſhop of *Valence*, and others of his Subjects, to appeare at *Rome* before his Inquiſitors, he ſent him a ſtout Meſſage by *Henry Clutinius* his Ambaſſador then at *Rome*, *That if hee did not ſpeedily withdraw that citation, hee would no longer acknowledge him for Pope.* At which bold Declaration, the *Pope* and his *Conclave* being affrighted, the proſecution of that buſineſſe ceaſed by the very withdrawing of the Citation it ſelf, and by the *Popes* future ſilence. All which open affronts the *Popes* in this fifteenth age after our bleſſed Saviours incarnation, endured from theſe Kings; not becauſe they were more deare to their Subjects then their Predeceſſors, or the *Popes* leſſe potent then in former times, (for their ſtrength in *Italy* was more encreaſed in that age, then in ten fore-going) but indeed it was the light of the Goſpel that began about theſe times to dawn every where, that made way for diſpelling thoſe chains of darkneſſe, with which both Prince and people had in thoſe former ages been enfettered; So as the *Pope* fearing, leſt all ſhould fall from him, as ſome *Germane* Princes, Republiques, and Cities had already done, was fain to comply with the *French* King, to ſubmit to the Emperor, and to Court the King of *England*, by the interceſſion of foraine Princes for a reconcilement. But to proceed from *Henry* the eighth of *England*, the Father to *Mary* Queen of the ſame Realm, his daughter, of whom, and her wiſdome, the *Pontificians* ſo much boaſt. It is certain that ſhe entred her raign with the breach of her publique faith; For whereas the Crown was ſet on her head by the Gen-

try and Commons of *Suffolk*, although they knew her to be a *Papiſt*, (which ſhewes that the godly *Proteſtant* uſually nicknamed by thoſe that are prophane, luſtfull, and Popiſhly affected, is the beſt Subject any Soveraign can be happy in) yet ſhe in one of her firſt acts of Councell, took order for their reſtraint, long before the Maſſe and Latine Service were generally received in *London* it ſelf, and cauſed that Dioceſſe to taſte the ſharpeſt Inquiſition and perſecution that raged during her raign, which was happily ſhortened by her husbands contemning her perſon, and her enemies conquering her Dominions; neither of which ſhe ever had power to revenge, or recover; ſo as though the cauſe of her death proceeded from no outward violence, yet was her end as inglorious and miſerable, as her raign had been turbulent and bloody. She might have taken warning by the ſudden and immature death of *James* the fifth King of *Scotland*, her couſin Germane, who raiſing perſecution in *Scotland* againſt his loyall and innocent *Proteſtant* Subjects, in the yeere 1539. burning ſome, exiling and impriſoning others, and forcing many to blaſpheme, in abjuring the known Truth, by the advice and procurement of *James Beton*, Archbiſhop of St *Andrews*, and *David Beton*, Abbot of *Arbroth* his brother, never ſaw good day after: two brave young Princes his ſons were the yeer following cut off by abortive ends in their cradles. Wars to his great loſſe and diſadvantage were raiſed between himſelf and his Uncle *Henry* the eighth King of *England*, and all things fell out ſo croſſe to his haughty and vaſt minde, as it haſtened his death, which fell out in the yeere 1542.

SECT. XV.

WEre the Hiſtories of Popiſh Prelates worthy to be joyned to thoſe of Kings and Princes, wee might fill up a large Tract with Gods judgements powred upon them: For as moſt of them have been given up to luſt and crapuloſitie, ſo have many of them been bitter enemies of the truth, and ſtingie perſecutors. We have ſeen the fall of the Cardinall of *Guiſe*, and all ages have cauſe to admire the exemplary judgements of God powred out upon that baſtard-ſlip, *Stephen Gardner*, Biſhop of *Wincheſter*, in the very inſtant of his plauditees and careſſes for the *vivicombury* of re-

reverend *Latimer*, and learned *Ridley*. But I ſhall content my ſelfe to have abſtracted, as a taſte for the reſt, the notorious puniſhments inflicted by a higher hand upon two Arch-Prelates, the one of *England*, the other of *Scotland*: *Thomas Arundell* Arch-biſhop of *Canterbury*, having been the ſucceſſefull traytor, by the help of his reverend fellow-Biſhops, to eſtabliſh *Henry* the 4th in the Throne of *R.* the ſecond his liege Lord, and Couſin-German, preſſed the new King (whoſe broken title needed his Prelates ſupportment) to uſe his temporall ſword for the deſtroying the diſciples of *John Wickleffe*, whoſe numbers were ſo increaſed at that time, as they even filled the kingdome; the King aſſents, and having by their mercileſſe inſtigation ſhed the bloud of Gods Saints, he raigned neither long nor happily: *H.*5. a brave and martiall Prince, his ſon, ſucceeding him, the *Proteſtants* began to meet more publikely, and to profeſſe the truth more openly then before; the Archbiſhop thereupon renews his former ſuit to the ſon he had before preſſed with ſucceſſe upon the father, and prevailed. In particular, he firſt aimed at the deſtruction of Sir *John de Old Caſtle*, Knight, commonly called the Lord *Cobham*, who had moſt affronted him. This noble Gentleman was extracted from an ancient Family of *Wales*, where he had large poſſeſſions, and much alliance, by whoſe means he after lay long-hidden there, notwithſtanding all the ſearch his bloudy enemies made after him: he had iſſue by *Katherine*, daughter of *Richard ap Yevan* his firſt wife, *John*, who died before himſelf, and *Henry de Old Caſtle*, who ſurvived him, and to whom King *Henry* the ſixth, in the 7th yeare of his raign, reſtored divers Mannors and Lands which had been entailed upon him; he married to his laſt wife, *Joan*, the ſole daughter and heire of Sir *John de la Pole*, Knight, whom he had begotten upon the ſole daughter and heire of the Lord *Cobham* of *Kent*, which *Joan* had been firſt married to Sir *Robert de Hemenhale* a *Suffolk* Knight, and was ſecondly the wife of Sir *Reginald de Braybroke*, Knight, by whom ſhee had onely iſſue that ſurvived her; the ſaid Sir *John de Old Caſtle* her third husband, in her right enjoyed the Caſtle of *Couling* in *Kent*, and many other large and great poſſeſſions; and by the marriage of her alſo he was neerly allied to the Duke of *Suffolk*, the Earl of *Devonſhire*, and many other great Peers of the Realme at that time, and did doubtleſſe enjoy the ſtile and title of Baron *Cobham*, as is infallibly proved by ſeverall Writs of

Summons

Summons ſent unto him, being all entred upon Record in the Cloſe Rolls, by which he was ſummoned to aſſiſt in the Houſe of Peers in *Parliament* by that name, in the time of *H.* 4. and *H.* 5. All which I have thought fit to tranſmit to poſterity touching this noble martyr, being no where to be found in any publike ſtory, not onely to ſhew how many ſupportments he had, beſides the favour of King *Henry* himſelf, to have retarded the Clergie from queſtioning him, but alſo, how eaſily he was deſtroyed by the bloudy Prelates of thoſe endarkened times, when the Soveraign had but permitted them the uſe of his power to ancillate to their cruell reſolutions; of which impotent act of the Kings, ſaith Archbiſhop *Parker* himſelfe, *Rex virum clarum ſibiq; familiariſſimum Epiſcoporum poteſtati, & carnificinæ permiſit*, who yet overlived that excarnificating Arch-Prelate two yeares at the leaſt: For the Archbiſhop having murthered divers godly martyrs in *H.* 4. time, and been a great ſtickler in State-affaires, when long before he procured himſelf to be made Lord Chancellor of *England*; and laſtly, in a Synod held by himſelf at *Rocheſter*, having forbad the reading of the Scriptures in *Engliſh*, and limited Preachers under a heavie cenſure what they ſhould treat upon in the Pulpit, was ſoon cut ſhort himſelf by the immediate hand of God, after he had condemned that warlike Gentleman, Sir *John de Old Caſtle*, Lord *Cobham*, before he could ſee him executed, his tongue being ſo benummed and ſwoln, that he could neither ſwallow nor ſpeak, as *Thomas Gaſcon* relates in his *Theologicall Dictionary*, for a few dayes before his death, it being, ſaith another, the juſt judgement of God upon him (and may be a faire warning to all other wicked Popiſh Prelates) that as he had muzled up the mouths of Preachers, and kept the Scriptures from the knowledge of the people being their ſpirituall food; ſo he ſhould neither be able to ſpeak nor to ſwallow from that very minute this judgement fell firſt upon him, but died within a few dayes after in great torment and extremity, by a languiſhing ſilence and famiſhment. The laſt example is of later dayes, and concernes the admirable puniſhment of *David Beton*, Archbiſhop of S^t. *Andrews* in *Scotland*, being alſo a member of the purpurated *Conclave* at *Rome*, he had continued divers yeares an inveterate enemy of the Goſpel in that Kingdome, under *James* the fifth, and after his death taking advantage of the infancy and pupillary age of the Princeſſe

Mary,

Mary, the hereditary Queen of that Realme, he thought it a work worthy of himſelf to double-die his Cardinall robes in the bloud of the Saints; and therefore, to make a full and cleare way for that his ſanguinary project, he forged a Will of the deceaſed King, eſtabliſhing himſelf chief Regent there during the young Ladies incapability to govern; from which, upon the diſcovery of his falſe play, he being removed, and a while committed to ſafe cuſtody, he was no ſooner delivered, but he preſently enterpriſed to raiſe a new and fatall war between *England* and *Scotland*, and to root out the profeſſors of the truth, by a violent and bloudy perſecution. Amongſt others, cited and impriſoned, or exiled in the yeare 1545. he ſeized on *George Wiſchart*, a very eloquent and learned Preacher, who by the *Latine* Writers of that age, is ſurnamed *Sophocardius*, and contrary to their own Popiſh *Canons*, adjudged him to preſent death himſelf, (which is never done, except in the mercileſs *Inquiſition* of *Spain*, by thoſe bloudy *Wolves* themſelves, but by delivering the martyrs into the power of the lay-Magiſtrate) and in the Court before his Caſtle of S^t. *Andrews*, cauſed the ſame to be executed, the ſaid *George* being firſt ſtrangled, and his body afterwards burnt to aſhes, the Cardinall in the mean time had a chamber prepared for him, with Carpets and Cuſhions on the windows, out of which to be a triumphant ſpectator of this godly mans murther, from which he departed not more delighted then (as he himſelf thought) ſecured, beginning to fortifie his ſaid Caſtle againſt all aſſaults: But Gods judgement from eternity awarded againſt him for this latter as well as his former cruelties exerciſed upon his faithfull ſervants, ſlept not; for within a few weeks after, the Cardinall having falſified his promiſe to the Lord *Norman Leſle*, ſon of the Earle of *Rothſey*, a devout *Romaniſt*, he upon the thirteenth day of *May*, the ſame yeare, with ſome fourteen reſolute Gentlemen in his company, entred the ſame Caſtle of S^t. *Andrewes*, where the Cardinall lay; and having firſt aſſured himſelf of the command within, and the gates without, he executed that bloudy Prelate in his bed, without law or juſtice, who had but a little before, moſt unjuſtly condemned and murthered the aforeſaid *George Wiſchart*; and willing to expoſe the dead carcaſſe of that purpurated perſecutor, as it were, all weltered and beſmeared with bloud to the view of the people, who abhorred his cruelties, and rejoyced at his fall; they caſually and contingently laid

laid it along to be ſeen of all men upon that very window out of which a little before, leaning at his eaſe upon rich Cuſhions, he had proudly beheld the butchering of that godly martyr. The Cardinals end, 'tis likely, had neither been ſo ſudden nor ſo ſhamefull, had he followed the wholſome counſell and ſeaſonable advice of *John Viniram* a learned Prieſt and moderate *Papiſt*, who by his command preaching before him and divers others of the *Romiſh* Clergie then aſſembled together, for the condemnation of that godly martyr, *George Wiſchart*, told them plainly, *That nothing did more encreaſe the number of Heretiques, then their own ſtupid ignorance and wicked lives; and that there was no other ſword to be uſed for their extirpation then that of Gods Word, by which they were to be tryed and convinced, becauſe every error which might properly and truly be called an Hereſie, was directly and flatly againſt the ſame written Word.*

SECT. XVI.

IT may ſomewhat amaze the reaſon and judgement of any moderate man, though an *Atheiſt*, why the *Pope* himſelf or his Prelates and Clergie ſhould ſo extreamely hate and violently perſecute (even more cruelly then they doe *Jewes* or *Turks*) the Evangelicall partie, and eſpecially thoſe of the *French*, *Scottiſh* and *Helvetick* confeſſion, who doe commonly joyn eminency of piety and godlineſſe, with a moſt ſound and abſolute body of doctrine agreeable with that of the Primitive Church. But if wee conſider that the *Pope* himſelfe, all Popiſh or popiſhly affected Prelates, and all the *Romiſh* rabble, like the Scribes and Prieſts in our Saviours dayes, ayme nothing at all at Gods glory, or the ſalvation of mens ſoules, but onely at the maintenance of their wealth, pride and tyranny, not intending to yeeld an inch or haires breadth to any the leaſt reformation: wee cannot but ſee that their ſelf-love, and wallowing in all ſenſualitie, is the cauſe of the hatred of the godly, who both by their lives and writings condemne and oppoſe their wickedneſſe and errors: For as the perſecutions of the *Arrians* againſt the Orthodox Fathers exceeded the cruelty of the *Heathen* Emperours, ſo hath that of the *Romiſh Babylon* far ſurpaſſed and out-ſtript them, both being joyned together, they feare not

the

the diminution of their Votaries by the perſwaſion of *Jewes* or *Turks*, but onely by the ſound reaſonings of the *Proteſtants*, whoſe Religion hath already gained from them, not onely Cities, Republickes, and Provinces, but whole Kingdomes alſo; and therefore ſeeing the truth it ſelfe is againſt them, they count it high time to fall from reaſoning to policy, and from inſtitution to cruell perſecution, as a ready meanes to carry through their bad cauſe. Incomparable Monſieur *de Thou* (who is a glory to the *Romiſh* Synagogue it ſelfe, and whoſe Hiſtory the moſt exact and excellent that ever was written by a humane pen, ought alwayes to be deare to the Chriſtian world) diſcovers plainly to us this truth, in ſetting downe the bloudy Legacy Pope *Paul* the third left to his Conclave when he died in the yeare 1559. For having called divers of the Cardinalls into his bed-chamber, he exhorted them by all meanes to maintaine and continue the office of the Inquiſition, as the onely meanes left upon earth to eſtabliſh and ſupport the *Romiſh* Religion: then which Confeſſion there can none be more cleare of the falſhood of their pretended Catholick Church; for if no other way remaine but bloud and butcheries for them to eſtabliſh and repaire the lofty and proud Towers of their *Babylon*, then have they doubtleſſe no part left in the Church founded by our Saviour and his Apoſtles; for that was at firſt reared up and finiſhed by the preaching of the Goſpel, and may certainly be continued and ſupported to the worlds end by the ſame meanes. It is not for Chriſtians, but for Pagans and Infidells, who know not the way of inſtruction, to propagate their Gentiliſme and Idolatry by fire and ſword. Beſides, that epidemicall ſinne of luſt, both naturall and againſt nature, being peculiar to the Popiſh Prelates, and the reſt of their Clergie, is a maine ground of their ſtupefied Conſciences, and ſo prepares and fits them for the ſhedding of innocent bloud, or any other ſinne whatſoever. *Peter Eſpinac*, Archbiſhop of *Lyons* in *France*, was a great perſecutor, and a prodigious inceſtuator with his own ſiſter; *John* Archbiſhop of St. *Andrewes* in *Scotland* ſpent the greater part of the revenues of his Sea, and the ſeizure of the *Proteſtants* eſtates (whoſe mortall enemy he was) upon his harlots and revellings; the Cardinall of *Granvellans* veneries were ſo manifeſt and numerous, as when in the yeare 1574. the Kingdome of *Tunis*, and the Fort called the *Gulet*, be-

fore accounted impregnable, were wonne by the *Turke*; the *Spaniards* made a jeſt of it, and ſaid openly, that *the Cardinalls breeches had occaſioned that loſſe*; meaning thereby that *Philip* the ſecond relying chiefly upon his advice in that and moſt of the reſt of his important affaires; his luſt ſo tooke him up, as he had not time to give ſeaſonable counſell. The reckoning up of all theſe luſtfull Prieſts and Prelates, who have been perſecuters of the truth ſince the laſt Reformation begun by learned *Luther*, would defile all modeſt eares to heare, or any Chriſtian tongue to relate. It may juſtly be ſaid of them all, what one delivered of the before-mentioned Cardinall *Beton*; *That he wallowed at home in pollution with his harlots, and raged abroad with the bloud and ſlaughter of the innocent*. *Ockam* himſelfe in the firſt part of his *Dialogues*, *lib.* 5. *cap.* 16. confeſſeth that a wicked and an Atheiſticall life blinds the underſtanding, and prepares a way for the entertainment of the vileſt hereſies: How true is this of the *Romiſh* Prelates, who could not poſſibly ſwallow down thoſe prodigious errours, and ſeverall kinds or ſpecies of Idolatry, abhorred of the very *Moores* and *Turks*; That taking from the Commandements one; that adding to the Articles of the Creed twelve; that robbing the people of the Cup; that depriving God of his honour, by praying to men and women departed; that trampling of Chriſts infinite merits under their prophane feet, by their own merits, and a number of other falſhoods, were not their judgements poyſoned by their horrible luſts, and other crying ſins? The *Turks* themſelves boaſt at this day, that they firſt learn'd their *Sodomie* from the *Italians*, and that diſorderly brood in *Italy*, may as truly vaunt, that they firſt learn'd that abomination from thoſe amongſt them in orders. Was there ever, or ſhall there ever be, not onely amongſt the *Papiſts*, but amongſt the *Lutherans* and *Pſeudo-Lutherans*, any Prelate, or other Eccleſiaſticall perſon, that did or ſhall violently cite, accuſe, ſuſpend, fine, impriſon, deprive, or murther any godly Miniſter, or other pious Chriſtian, who was not, or will not be amongſt other vices, guilty of that brutiſh ſin of luſt? And 'tis poſſible, though the back-door be kept never ſo ſecret, yet God ſhall at laſt, in his judgement, reveale it to the world, as he doth often puniſh them with that loathſom and infamous diſeaſe commenſurate to that ſin, with which that notable perſecutor Doctor *Weſton* in Queen *Maries* dayes in *England* was ſo unconcealably

concealably ſmitten, as he was ordinarily branded by a beaſtly nickname, not befitting modeſty to expreſſe.

SECT. XVII.

THe fruitfull ſeed-time of ſeverall vices, and of luſt eſpecially in the Popiſh Prelacie and Clergie, brings in a large encreaſe in the Laity alſo, to fill up the reaping time, or harveſt; and not onely their luſt and Epicuriſme, but their malice againſt the truth, and thirſting after the bloud of the profeſſors thereof, like a contagious gangrene, hath likewiſe infected, eſpecially, ſince the yeare 1500. the vicious and prophane lay-Papiſts themſelves. What was *Eſcovedo* the great Inſtrument of the King of *Spains* cruelties againſt the Evangelicall party in the lower *Germany*, but a lump of luſt, which in the end proved fatall to him? But as the horrible maſſacre committed in *France*, in ſeverall places, in the yeare 1572. is not to be paralleld, in reſpect of the treachery and inhumanity of it in any Story of the moſt barbarous Nations of the world: ſo it will not be amiſſe, ſeeing the examples of this kinde would elſe prove endleſſe, to confine our ſelves, with taking a ſummary view of the chief undertakers in that maſter-piece of hell, which was never in any poſſibilitie to be equalled ſince, but with the *Romiſh* Powder-plot in *England*, had it ſucceeded. To begin with *Paris* it ſelfe; the murtherers there, were for the moſt part, brutiſh and luſtfull ſouldiers, or prophane varlets of the ſcumme of the Citie, their leaders were indeed more noble, but leſſe vertuous: The Dukes of *Guiſe* and *Aumale*, *Albert Gondy*, Earle of *Rets*, *Tavanne*, and others of them, having been bred up in luſts, revellings, and other *Aulicall* deviations. The place that came neereſt to *Paris* in the cruelties of their murthers, was the Citie of *Lyons*, where the numbers of the ſlaine and maſſacred were ſo great, as their bodies being caſt into the river *Roſne*, corrupted and ſtained the ſtreame, the violence whereof carrying them downe upon heaps to *Tornon*, and the inhabitants not knowing what they were, but fearing an invaſion by enemies or robbers, aſſembled themſelves in armes together for their mutuall defence. The chief abetters and ring-leaders of which butchery, Monſieur *de Thou* himſelfe confeſſeth to have been *Boidon*, *Mornieu*, and *Clou*, three of the moſt wicked and vileſt varlets that a King-

The late inhumane maſſacre and butchery in *Ireland* hath ſince exceeded it.

dome could harbour: which *Boidon* was after executed at *Clermont*, in *Auvergne*; and if *Mornien* escaped a shamefull end, yet doubtlesse he deserved it as well as his fellow-persecutor, having before, as witnesseth *Serranus*, procured the murther of his own father. At *Tholouse* also, a few dayes after, there was a great slaughter of the godly committed, but by whom? not by the better sort of Citizens, or sober and morally vertuous men, but one *Turry*, and a number of other infamous lewd persons like himself, joyned themselves together, for the effecting of that bloudy execution: The like villany was accomplished at the great city of *Roane* in *Normandy* by one *Maronie*, a most infamous Ruffian, and a great many other base varlets, who assembled themselves to him as their ring-leader; but in none of them were these two hellish sins of advoutrie and bloud more adæquately coupled together, then in one *Puygaillard* the master-butcher at *Angiers*, who having long continued an Adulterer, was at last enticed by his harlot, to murther his own wife. Thus we see that it is not the sober and vertuous, but the lustfull and vicious *Papist*, that inveterately and irreconciliably hates the godly and sober *Protestant*; not but that common experience teacheth us how the loose and debauched persons of either Religion, do as well agree together in their plots and excesses, as if there were no difference of opinion between them; but that there should be such prodigious malice in the looser and erroneous *Protestant* against the more strict and Orthodox, as to wish their extirpation, rather then the conversion of the *Romanists*, nay, to joyn their armes with those of the vassals of *Antichrist*, for the eradication and subversion of them, is such a mystery of the lower region, as the horrible and vast desolation of Gods true Church in our dayes, gives us as much cause to lament it, as the ages to come will have abundant occasion to admire it. Amongst the *Turks*, *Jewes*, *Indians*, *Persians*, and the *Papists* themselves at this day, the most zealous and holiest as they conceive them in their Religion, are most esteemed and honoured, and onely in the greater part of the *Protestant* Churches, the most knowing and tenacious of the Evangelicall truth, and the most strict and godly in their lives are hated, nicknamed, disgraced, and vilified; and grace which should onely adde a lustre to learning, riches, honours, noble extraction, and all other outward gifts, either naturall or acquisite, that alone obscureth all the rest, and brings the contempt, not onely

of

of great ones, but even of the ſcum and dregs of the multitude upon the perſons ſo qualified. Doubtleſſe, this ſhewes that the *Proteſtant* Religion, where the Goſpel is maintained in the power and purity of it, is the very truth it ſelf. And that the Prince of darkneſſe ſeeing the greateſt zealoters amongſt the *Turks*, *Jews*, and *Papiſts* haſten on in a falſe and fatall courſe, never oppoſeth them, no more then he doth the debauched, looſe and Atheiſtical *Proteſtant*, but only ſtirreth up all he may the hatred, ſcorn and perſecution of all ſorts againſt thoſe pious *Chriſtians*, who are convinced of the truth, and by their innocent lives and godly converſations, maintain and demonſtrate, that it undoubtedly is the true Religion which they profeſſe.

SECT. XVIII.

Luther had ſcarce planted the Goſpel in *Germany*, in the yeere 1517 but within the ſpace of ſome five yeers after, *Melchior Hofman*, *Thomas Muncer*, *Bernard Rotman*, and other *Anabaptiſts*, planted there alſo, as may be ſtrongly collected, divers *Pelagian* blaſphemies of free-will, recidivation from grace, and the reſt, to which they joyned community of goods, and the extirpation of all Monarchie and Magiſtracie, ſaying, *Luther* and the *Pope* were two falſe Prophets; but of the two, *Luther* was the worſt, becauſe *Luther* eſpecially laboured to advance Gods grace, and to beat down the hereticall tenet of mans free-will. *Michael Servetus* the *Spaniard*, and *Bernardin Ochinus*, as may probably be gathered, did ſucceed *Muncer* and *Rotman*, as the chief Doctors of that peſtilentiall Sect; but as may eaſily appear, upon diligent ſearch, did cunningly conceal their dangerous doctrine, of not allowing temporall Princes and Magiſtrates, becauſe they ſaw it inevitably drew upon them the neceſſary oppoſition of all Kings, and well governed States. *Theodore Bibliander*, and *Sebaſtian Caſtellio* the *Savoyard*, grew famous amongſt their fellow *Anabaptiſts* after *Servetus* death: and the ſame *Caſtellio* tranſlated into *Latin* the *Dialogues* which the ſaid *Ochinus* had written in the *Dutch* or *German* tongue, which *Dialogues* are ordinarily at this day imprinted with the reſt of *Caſtellio's* Works: And in the laſt age from the time this Sect took its firſt beginning in *Holland*, till about the yeer 1611. they knew no other name or appellation, but of *Anabaptiſts* only, which title alſo, with much alacrity and confidence, they

they assumed and appropriated to themselves in their own books they published: *James Arminius*, a flashie and shallow Divine of *Leyden*, (as may easily be evinced) was so taken and overtaken with the perusall of *Castellio's* Dialogues, and the secret conferences of some of the *Anabaptists* themselves, as it clean turned his judgement from the truth to falshood; and therefore to justifie his own apostasie, and to perpetuate the memory of his new Masters labours, without once doing honour to his name; he re-prints his said *Dialogues*, and other Works, almost *verbatim*, altering only the frame of them, and patching them out also with some pieces he had borrowed from the Jesuites polemicall volumes against the *Dominicans*, the latter opposing, and the first defending the hereticall tenets of *Pelagius*, the *Britain*, as learned *de Thou* himself freely acknowledgeth. After the death of *Arminius*, in the yeer 1611. the name of *Anabaptists*, by which the maintainers and asserters of those errors had for above fourscore yeers last past, been known and called by (as in the Articles of the Church of *England*, published in the yeer 1552. *Article* 8. and elsewhere) and sometimes also *Anabaptists* or *Servetians*, from *Michael Servetus*, as by the same *de Thou* in his story, *lib.* 34. *p.* 239. began to be deserted, as too odious and grosse for this learned age, and by the ignorance of the Orthodox Divines, who saw not the admirable use of story in their polemical *Tractates*, they have atchieved the sensless and new name of *Arminians*, when poor *Arminius* himself took up his errors upon trust at the third or fourth hand, stealing that out of *Castellio*, which he had borrowed from *Ochinus*, the scholar of the *Spaniard Servetus*: And *Barnevelt* himself in his *Apologie* confesseth, that he had learned those points in *Germany* many yeers before he knew *Arminius*; nay, as men extracted from base beginnings, and advanced to high honours, do commonly pretend by an adulterate and a false descent to noble ancestors: so these impudent fellows are not ashamed to father their forgeries on judicious *Luther* himself, as if there were no other difference between them and the Orthodox *Protestants*, then was between *Luther* and *Calvin*; whereas it appeared plainly, in the yeer 1560. by the very confession of the *Papists* themselves, that upon a strict inquiry then made, it was found, that the *Protestants* dissented from the *Romanists* in forty points of doctrine. But those of the *Helvetick* and *Augustane* confessions amongst themselves but in two, whereas if these new coiners

coiners do but daily increase their dangerous errors for the time to come, as they have done for the time past, since *Sebastian Castellio's* death, they will dissent as much from learned *Luther*, as he did from the *Papists* themselves. And how little coherence there was between *Luther* and those *Anabaptists* of his time, whom *Castellio* followed, is apparently expressed in the very Preface it self prefixed before his *Dialogues*, and other his *Latin* Works, printed in the yeere 1613. where the Author of the said Preface (a stout *Anabaptist*) freely acknowledgeth, that *Martin Luther*, *John Calvin*, and *Martin Barrha*, did all defend Gods absolute and eternall Decree, and the Power of his Grace, following therein S^t. *Augustine*; and falsly addeth, That a way is thereby opened to a secure and loose life: which inconvenience, saith the same Prefacer, *Erasmus Roterodamus*, *Theodore Bibliander*, and *Sebastian Castellio*, fore-seeing and desiring to prevent, did oppose the said doctrine, and maintained free-will to be in man, or an ability in and from himself, without the assistance of Gods grace, to do good. The *Pseudo-Lutherans*, or *Anabaptists* in *Germany*, that had even overspread the whole Dominions of the Elector of *Saxonie*, before the Euangelicall Jubilee was there celebrated in the yeer 1617. were within two yeers after, the direct Instruments of ruining the Gospel it self: For they mistake themselves ignorantly, or are wilfully blind in the passages of that time, who impute all the miseries that *Germany* hath now for these eighteen yeers last past groaned under, to *Frederick* the fifth, Prince *Elector Palatine*, his accepting of the *Bohemian* Crown, in the yeere 1619. in respect that the *Protestants* of that Kingdome, after the election of *Ferdinand* of *Gratz*, for the King thereof, in 1617. finding that he was wholly swayed by the Jesuites themselves, or his Jesuited Counsellors, and began to infringe the liberty of Religion there established, they acquainted the Emperor *Matthias* therewith, during whose life, the said *Ferdinand* was not to intermeddle with the affaires of that Realme. But the Emperor, whether hee feared that his said Cousin of *Gratz* should supplant him, as he had formerly done his own brother, *Rodolphus* the second; or whether out of immoderate love to him, I know not, neglected the *Bohemians* just Petitions and Remonstrances; whereupon, in the yeer following, there being a great Assembly of them in the Chancery-chamber, within the Castle of *Prague*, and some sudden alteration happen-

happening, they threw out three of the Emperors Counſellors at the windows, and though none of them were ſlain or maimed with the fall, yet the *Bohemians* themſelves took this outrage to be an offence ſo unpardonable, as they preſently prepared themſelves for an offenſive and defenſive war, elected thirty Directors to govern the Kingdome, and raiſed two Armies to be in readineſſe, the one under the Earl of *Thurne*, and the other under *Ernest*, Count of *Mansfield*. The Emperor alſo, and his Couſin *Ferdinand*, made great preparation for war, nominating the Counts of *Dampetre* and *Bucquoi* for the Generalls, upon which there preſently followed divers hot skirmiſhes, between the forces on both ſides, the miſerable Inhabitants of *Bohemia* proving already a lamentable prey to the licencious Souldier. And now let any indifferent and impartiall man judge, what fault or error all this time, did the ſaid Prince *Elector Palatine* commit; Nay, on the contrary, the Jeſuite himſelf confeſſeth in his *Auſtrian* Laurel, *pag.* 104. that the ſaid Prince *Elector* laboured by all means to have compoſed this difference in a Treatable and amicable way by his letters and Internuncio's, till ſeeing the Emperors Armies, notwithſtanding all his interceſſion to have entred and waſted *Bohemia*, their aime to be chiefly at the extirpation of Religion; and himſelf as the prime Prince of the new Union, to be obliged in honour and conſcience to have a care of the Euangelicall cauſe, hee was neceſſitated to joyn his Armes to theirs, not refuſing alſo the Crown, being, for ought hee knew, moſt juſtly laid at his feet, after a generall and unanimous election: Could he fore-ſee that any Euangelicall Prince ſhould be ſo *Pſeudo-Lutheranized*, as to betray the whole body of the *Proteſtant* Religion, and the fundamentall liberties of the Empire in *Germany* to the *Antichriſtian* adverſary? In all humane reaſon, had the Elector of *Saxonie* but looked on, and done nothing, much more had he but aſſiſted the *Bohemians*, profeſſing the ſame Goſpel with himſelf, that fair branch of the third family in Chriſtendome had now flouriſhed in thoſe ancient regalities their Anceſtors enjoyed, and the Church and Empire had been as glorious and happy as now they are deſolate and miſerable. But God that decrees all moſt juſtly and wiſely for his own glory, and the good of his children, will, I doubt not, by ſome means, though yet hidden, replant again the royall branches of this Imperiall Vine, as to the admiration of the whole Chriſtian

stian world, both enemies and friends, he hath hitherto supported the Royall root of those branches with patience and alacrity.

Sect. XIX.

AS the vicious and Atheisticall *Popish* and popishly affected Prelates and prophane Christians hate and persecute the pious *Protestants* more then they doe adulterers, swearers, perjurers, or any other notorious delinquents; so the moderate and vertuous *Papists* of both Orders, abhorre their slaughters, and desire their peace and freedome. Sir *John de Old-Castle*, in the time of *Henry* the fifth of *England*, being convented before *Thomas Arundel*, Archbishop of *Canterbury*, and divers other lustfull and bloudy Prelates; *Whilest I was* (saith he) *a swearer, a rioter, and every way else vicious, you never reproved me or questioned me, but since I have imbraced this despised doctrine of* Wickleffe, *which hath taught me how to conquer my sinnes, and to lead a godly and an honest life, now you are enraged against me with malice, and seek my destruction.* The same true observation was made by *Annas Burgus*, that brave Senator of *Paris* in the yeare 1559. under *Henry* the second of *France*; *That there were many adulteries, perjuries, oaths, and other infamous offences, daily committed, and already punishable by the Lawes, and yet such as were guilty of all or any of those crimes were countenanced and advanced; but against the* Protestants *all cruelty was practised, who were guilty of no other offence, but of imbracing the truth of the Gospel revealed unto them by the Spirit and Word of God, and of discovering by the same light, the horrible vices and errors of the* Popish *power, that so there might follow an emendation.* To this purpose also tended that Christian advice which a person of noble extraction *David Hamilton* gave to his Cousin *James*, Earle of *Arran*, then Regent of *Scotland*, in the yeare 1545. when Cardinall *Beton* would have perswaded and drawn him to have joyned with himselfe in the persecution and slaughter of the godly in that Kingdome. *I cannot but wonder*, saith he, *that you should give up the innocent servants of God himself, against whom no crime is objected, but the preaching of the Gospel, into the hands and power of men most infamous for lust, cruelty, and all other wickednesse, when in the meane time those very enemies of the truth themselves cannot deny, but that the lives of such as professe this doctrine they hate, are full of integrity and vertue.*

And therefore, although the prophane and bloudy Prelates could never be drawn to pitie Gods children, much leſſe to love them for their piety and innocency, being therein more inhumane then divers of the *Heathen* Emperours themſelves, who upon information of the vertuous and harmleſſe deportments of the *Chriſtians* by their governours of Provinces under them, did cauſe their perſecutions to be ſlackned and ceaſed. Yet have divers Princes and other moderate Pontificians in the fore-going age, been moved by the upright and honeſt lives of Gods children, to further their libertie of conſcience, and to abhorre the cruelties of their fellow-*Romaniſts* practiſed upon them. *Maximilian* the Emperour, ſonne of *Ferdinand* the ſecond, and *Francis* the firſt, the *French* King, were hence drawn to permit unto their own Subjects freedome of conſcience: The Earles of *Egmont* and *Horne*, (though zealous *Papiſts*) laboured with the Dutcheſſe of *Parma*, that the low-countrey *Proteſtants* might be free from fines, impriſonments, and all other perſecutions in reſpect of Religion. Under *Francis* the ſecond, the *French* King, in the yeare 1560. by the elaborate and learned ſpeeches of *Charles Marillack* Archbiſhop of *Vienna*, and *John de Monluce* Biſhop of *Valence* freely pronounced before the King himſelfe, in behalfe of the *French Proteſtants*, all perſecution againſt them was for a time remitted; the ſaid Biſhop amongſt other particulars, not fearing to affirm plainly, *That a great increaſe of the Sectaries did proceed from the ignorance and evill lives of the Biſhops, who having caſt away the cares of their flocks, had for many yeares ſtudied to inhaunce their fines and rents, and to live deliciouſly and looſly; ſo as ſometimes there were ſeene fortie of them at once together mouldering and waſting themſelves in* Paris *in luxury and idleneſſe: the care of their Churches being in the meane time delegated over to young and ignorant fellowes; and ſo the Biſhops themſelves becoming blind and ſeleſſe, the Pariſh Prieſt alſo following the example of their Dioceſans, were onely carefull to ſpoile and vex the people for their tythes, and wholly unskilfull and negligent in preaching to them; and that therefore it was no wonder, though divers of the Nobilitie, as well as of the common people, did readily hearken to new opinions and doctrines.* The ſame counſell, *That the conſcience ought not to be forced, nor any to be perſecuted for Religion meerly*, did *Michael Hoſpitalius* Chancellor of *France*, give unto *Charles* the ninth, the ſame yeare upon his new ſucceſſi-

ſucceſſion to the Crown after the deceaſe of the ſaid *Francis* his brother; and *Paulus Foxius* to *Henry* the third, in the yeare 1574. very copiouſly, and moſt eloquently, couched in two ſeverall Orations, inſerted at large by Monſieur *de Thou*, in his unparallel'd Hiſtory in their due places, who was himſelfe nineteen yeares old when that horrible maſſacre was committed in *Paris*, in the yeare 1572. on Saint *Bartholomewes* day, which fell out that yeare on the Lords Day, and did in his very ſoule abhorre the crueltie and ſavageneſſe thereof, when in his paſſage through the ſtreets to *Mattins* that morning, he encountred with divers villaines, dragging along the dead body of *Hierome Grolote*, late the Governour of *Orleance*, all weltring with gaſtly wounds in his own bloud; at which ſight his heart relenting, and mourning inwardly, not daring to ſhed teares publickly, he haſtened home to the houſe of *Chriſtopher de Thou* his father, at that time the chief Preſident of the Court of *Parliament* at *Paris*, there freely to deplore and execrate that *Heatheniſh* butchery; as did alſo the ſaid *Chriſtopher* his father. *Vidus Faber Pibracius*, *John Merviller*, *Belleureu*, all eminent men, with all the judicious and morally vertuous *Papiſts* in the Citie, who Chriſtianly hid up, and ſo preſerved many *Proteſtants* ſecretly in their houſes from a wretchleſſe maſſacring; nay, *Arnaud Guntald* the old Marſhall *Biron* (father of *Charles* Duke of *Biron*, that was beheaded in *Henry* the fourths time) when the Deputies of *Rochel* repaired unto him ſome few weeks after that bloudy execution, to treat of a peaceable accommodation of their affaires with him, he ſhed many teares in their preſence, upon his execrating the authors of that cruelty, and acknowledged it the great bleſſing of God upon him, that he neither knew of it, nor had any hand in it. At the City of *Lions* alſo, where the inhumanity of the murtherers almoſt equalled that of *Paris*, *Mandelot* the Governour there, did his beſt to have prevented it, and in his heart, with many other grave and ſober Citizens of the *Romiſh* Religion, utterly deteſted it. And when the ſlaughtered bodies were tumbled into the River *Roſne*, and carried down with the ſtream to *Tornon*, *Valence*, *Vienne*, and *Burg*, contiguous to the ſame River, the *Papiſts* generally deteſted the cruelty. And at *Arles*, where for want of ſprings and ponds, they had moſt uſe of that river-water; they ſo much abhorred that butchery, as they would neither drink thereof, nor yet eat any of the fiſh taken

And therefore, although the prophane and bloudy Prelates could never be drawn to pitie Gods children, much leſſe to love them for their piety and innocency, being therein more inhumane then divers of the *Heathen* Emperours themſelves, who upon information of the vertuous and harmleſſe deportments of the *Chriſtians* by their governours of Provinces under them, did cauſe their perſecutions to be ſlackned and ceaſed. Yet have divers Princes and other moderate Pontificians in the fore-going age, been moved by the upright and honeſt lives of Gods children, to further their libertie of conſcience, and to abhorre the cruelties of their fellow-*Romaniſts* practiſed upon them. *Maximilian* the Emperour, ſonne of *Ferdinand* the ſecond, and *Francis* the firſt, the *French* King, were hence drawn to permit unto their own Subjects freedome of conſcience: The Earles of *Egmont* and *Horne*, (though zealous *Papiſts*) laboured with the Dutcheſſe of *Parma*, that the low-countrey *Proteſtants* might be free from fines, impriſonments, and all other perſecutions in reſpect of Religion. Under *Francis* the ſecond, the *French* King, in the yeare 1560. by the elaborate and learned ſpeeches of *Charles Marillack* Archbiſhop of *Vienna*, and *John de Monluc* Biſhop of *Valence* freely pronounced before the King himſelfe, in behalfe of the *French Proteſtants*, all perſecution againſt them was for a time remitted; the ſaid Biſhop amongſt other particulars, not fearing to affirm plainly, *That a great increaſe of the* Sectaries *did proceed from the ignorance and evill lives of the Biſhops, who having caſt away the cares of their flocks, had for many yeares ſtudied to inhaunce their fines and rents, and to live deliciouſly and looſly; ſo as ſometimes there were ſeene fortie of them at once together mouldering and waſting themſelves in* Paris *in luxury and idleneſſe: the care of their Churches being in the meane time delegated over to young and ignorant fellowes; and ſo the Biſhops themſelves becoming blind and uſeleſſe, the Pariſh Prieſt alſo following the example of their Dioceſans, were onely careſull to ſpoile and vex the people for their tythes, and wholly unskilfull and negligent in preaching to them; and that therefore it was no wonder, though divers of the Nobilitie, as well as of the common people, did readily hearken to new opinions and doctrines.* The ſame counſell, *That the conſcience ought not to be forced, nor any to be perſecuted for Religion meerly*, did *Michael Hoſpitalius* Chancellor of *France*, give unto *Charles* the ninth, the ſame yeare upon his new ſucceſſi-

ſucceſſion to the Crown after the deceaſe of the ſaid *Francis* his brother; and *Paulus Foxius* to *Henry* the third, in the yeare 1574. very copiouſly, and moſt eloquently, couched in two ſeverall Orations, inſerted at large by Monſieur *de Thou*, in his unparallel'd Hiſtory in their due places, who was himſelfe nineteen yeares old when that horrible maſſacre was committed in *Paris*, in the yeare 1572. on Saint *Bartholomewes* day, which fell out that yeare on the Lords Day, and did in his very ſoule abhorre the crueltie and ſavageneſſe thereof, when in his paſſage through the ſtreets to *Mattins* that morning, he encountred with divers villaines, dragging along the dead body of *Hierome Grolote*, late the Governour of *Orleance*, all weltring with gaſtly wounds in his own bloud; at which ſight his heart relenting, and mourning inwardly, not daring to ſhed teares publickly, he haſtened home to the houſe of *Chriſtopher de Thou* his father, at that time the chief Preſident of the Court of *Parliament* at *Paris*, there freely to deplore and execrate that *Heatheniſh* butchery; as did alſo the ſaid *Chriſtopher* his father. *Vidus Faber Pibracius*, *John Merviller*, *Bellievreu*, all eminent men, with all the judicious and morally vertuous *Papiſts* in the Citie, who Chriſtianly hid up, and ſo preſerved many *Proteſtants* ſecretly in their houſes from a wretchleſſe maſſacring; nay, *Arnan Guntald* the old Marſhall *Biron* (father of *Charles* Duke of *Biron*, that was beheaded in *Henry* the fourths time) when the Deputies of *Rochel* repaired unto him ſome few weeks after that bloudy execution, to treat of a peaceable accommodation of their affaires with him, he ſhed many teares in their preſence, upon his execrating the authors of that cruelty, and acknowledged it the great bleſſing of God upon him, that he neither knew of it, nor had any hand in it. At the City of *Lions* alſo, where the inhumanity of the murtherers almoſt equalled that of *Paris*, *Mandelot* the Governour there, did his beſt to have prevented it, and in his heart, with many other grave and ſober Citizens of the *Romiſh* Religion, utterly deteſted it. And when the ſlaughtered bodies were tumbled into the River *Roſne*, and carried down with the ſtream to *Tornou*, *Valence*, *Vienne*, and *Burg*, contiguous to the ſame River, the *Papiſts* generally deteſted the cruelty. And at *Arles*, where for want of ſprings and ponds, they had moſt uſe of that river-water; they ſo much abhorred that butchery, as they would neither drink thereof, nor yet eat any of the fiſh taken

therein, for divers dayes after; and generally, in all *Provence*, those of the *Romish* Religion drew out the mangled bodies out of the water, and with great humanity interred them. *Monsieur Carragie*, a noble Gentleman the Governour of the great city of *Rohan* in *Normandy*, did likewise oppose the massacres there to the utmost of his power, as did also *James Benedict Largabaston* the prime Senator of *Burdeaux*, who thereby became himself in danger to have been slain by those seditious varlets, who had been at first stirred up to commit those murthers by the wicked sermons of a lustfull Jesuite, named *Enimund Auger*. *Claudius*, Earle of *Tende*, a descendent of the illustrious House of *Savoy*, Governour of *Provence*, *Monsieur de Gordes*, Governour of *Daulphinie*, *Monsieur Sauteran*, Governour of *Auvergne*, and *Francis* Duke of *Memorancie*, particularly and absolutely refused to suffer any massacres to be committed in such places as were under their severall government; so as the *Rochellers* in their Declaration set out the same yeer, do acknowledge and confesse, that all such *Romanists*, who had but any humanity left in them, did in their hearts abhor, and with their mouths detest those hellish outrages and cruelties. And it well appeared, what base varlets they generally were in most places, who were the executioners of those villanies, because their Religion consisted chiefly in robbing and spoiling the *Protestants* houses, suffering many of them in the mean time beyond their cruell resolutions to escape safely away. Nay, whereas the furious people of *Paris* already inraged with a blinde zeale, came to a certain white Thorne-tree that blossomed the day of the massacre in S^t. *Innocents* Churchyard, in that city, as if God by a miracle had approved their barbarous and sanguinary action; the more judicious *Papists*, conceived this to have happened by powring of hot water upon the root of that tree, or by some other secret imposture; or if it were a true miracle, then the *Protestants* alledged, that it might much more justly be interpreted to the advantage of the *Protestant* Church then of their own: That first the place where the tree grew, being dedicated to the memory of *Innocents*, argued the innocency of those who were martyred; and that as the same tree at that season of the yeere, being in *August*, though it shewed life, yet could not have blossomed without a miracle: So the *Protestant* Church and Religion in *France*, which seemed by this blow to be utterly extinct and ruined, should again revive,

revive, bloſſome forth and flouriſh, by the miraculous power of God, in as great ſplendor and beauty, as ever it had done formerly; which the event and iſſue notwithſtanding all the great Proceſſions and high Maſſes of Pope *Gregory* the thirteenth and his *Conclave* at *Rome*, did accordingly verifie.

SECT. XX.

HOw ſhall theſe ſober minded and moderate *Papiſts* riſe up in judgement at the laſt day againſt all looſe, ignorant and prophane *Proteſtants* of both orders, who for the ſmalleſt offences and for the very tenderneſſe of conſcience it ſelf, vex, moleſt, cite, ſue, impriſon, fine, ſuſpend, deprive, and utterly undo their innocent, godly and peaceable fellow Chriſtians? For if it be neither warranted by the practice of the Primitive Church, nor conſonant to reaſon, policie, or the property of the true Church, to kill an Heretique by a long and noyſome impriſonment, or to adjudge and put him to a violent death. If perſecution for conſcience ſake be accounted, and that juſtyl, a brand of the Antichriſtian Church, and that *Luther* and his followers had even neceſſary cauſe in the yeer 1517. in that reſpect only to depart out of the *Romiſh Babylon*, as from a Malignant Synagogue; how is it poſſible that *Proteſtant* Prelates ſhould perſecute any at all with impriſonment and deſpoiling them of their goods, though convicted of Schiſme it ſelf, but much more ſuch ſober and innocent Chriſtians, who by their own confeſſion hold nothing in matter of doctrine contrary to the truth, live inoffenſively and vertuouſly in reſpect of their converſation, and are ready in all humility to ſubmit to any particulars in matters ſuppoſed to be indifferent, which they ſhall be convinced out of Gods Word to be ſo? It is confeſſed on all hands, that it is a moſt dangerous ſin to do any thing, yea, a lawfull act, againſt the dictate and perſwaſion of Conſcience; and ſhall pious Chriſtians in all other reſpects, for this alone be perſecuted, and followed with greater violence, then Adulterers, Swearers, or Fornicators themſelves? The authority and glory of a Prince had been as fully extended in removing thoſe particulars which made the breach, as in retaining them, it being acknowledged on all hands, that the removall of them is, and was alwayes as lawfull as the retention of them;

them; but if the wisdome of any Church conceive it self upon great and sound motives rather obliged to retain them, and to adde new burthens rather then to abolish or change the old; yet doubtlesse withall some course may be considered of, how those who in all main and fundamentall truths are the true servants of God, the humble and obedient children of the Church, and of innocent and vertuous lives, might in the mean time enjoy the Ordinances of God in peace and quiet: For doubtlesse, if one *Protestant* may lawfully vex, cite, fine, suspend, deprive, excommunicate, and imprison another (which in some cases necessitates a lingring death) for things accounted by themselves no way essentiall to Gods worship nor mans salvation: then is all we have said against the *Romish* Synagogue of no validity at all; nay, there being no *Magis* and *Minus* in persecution, it will follow necessarily, that for the same causes one *Protestant* may as well put to death another, as imprison him; and so *Samaria* shall of necessity justifie her sister *Sodome*. That the supreme Magistrate in things lawfull ought to be obeyed for Conscience sake, is a certain truth: But yet it is too apparent that such as are more violent for these lesser matters, so to ravage and trample on the weaker and more humble Christians, by pressing obedience to the Magistrate, are commonly themselves the most outrageously disobedient; for though they seeme most eager to obey him in these formall and outward commands, yet where the commands of God himself and the Magistrates meet together, forbidding Adultery, Fornication, swearing, blaspheming, unlawfull gaming, starving of souls, maintaining erroneous doctrines, and divers other horrible and Atheisticall offences; here neither God nor Prince, Law nor Gospel, heaven nor hell, can restrain their lustful practices or scandalous lives. Did Cardinall *Sadolet* himself intercede with *Francis* the first the Grandfather, and the Archbishop of *Vienne*, and Bishop of *Valence*, with *Francis* the second, the Grandchilde, two of the *French* Kings, for the *Protestants* of their times, whom yet they accounted Heretiques; and is it possible any *Protestant* Prelate or Divine, should stir up any *Protestant* Prince or State to ruine their *Protestant*-fellow-Ministers, and other Christians, becaus they cannot submit to such particulars, as in themselves can no way hinder or impeach the unity of faith, nor could breake (if Gods glory were only aimed at) the bond of love?

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The Apostle *Paul* having left the true Church that incomparable Catholike Rule; *That the stronger Christians should bear with the weaker, and that the weaker Christians should not condemn the stronger.*

SECT. XXI.

THere were in all ages, even in the first and purest times, Confessions set out by the Primitive Christians, to be a Guide and a Rule for all Conditions to walk by: and when the *Nicene* Creed was penned by the learned Fathers of that Councell, it was all that was required of any to be publikly confessed, that had been either accused or suspected of Heresie. The *Protestants* in all ages, when they were questioned, (and especially since the yeere 1500. that the differences about Religion have even filled *Europe* with the sharp disputes of the sword and pen) have not only offered to do whatsoever the ancient Fathers required as an act sufficient to cleare and acquit such as were in their times suspected of heresie, but further to put their cause to the triall of the Scriptures, the best and surest Rule; nay, to admit the Decrees of the first Generall Councels, and the united Tenets of the Orthodox Fathers for the first five hundred yeers. But the *Romish* Synogogue degenerating, first in manners, and then in doctrine; first introducing innumerable Trinkets and Ceremonies, to pester Gods publique worship, and afterwards severall Idolatries, absolutely to kill and poison it, could not satisfie themselves with pressing upon the *Protestants* the confession of those *Truths* they yet maintain'd and held; but that not a grain of corn might remain in their great heap of chaffe, nor one true Professor be hidden amongst the multitude, they invented four manner of unchristian and tyrannicall courses, whereby to insnare and illaqueate not only the most innocent, but even the most prudent and sagacious man alive. First, they proceeded against any person they suspected, without accuser, witnesse, or proofe, and fettered his eares with so many Questions to be answered unto upon oath, and with so many severall examinations at severall times, that at last, as *John de Monluc*, Bishop of *Valence*, well observed of the *Spanish Inquisition*, in the yeer 1562. that it was *Decipula ad vexandos bonos & illaqueandas conscientias*: Though hee came into their clutches unjustly suspected, yet he was sure never to escape their griping talons justly acquitted,

acquitted. A second invention was to adde many new matters to be confessed as matters of faith, which were before left as matters of liberty and fact, either to hold or not to hold; and in this particular did that fatall Conventicle of *Trent* so blasphemously transcend the bounds of all sobriety, as to adde twelve new Articles of faith to the ancient Creed, to be believed upon pain of damnation; and to this they commonly adjoyned, as a slip or branch of it, abjuration of all former truths, or at least a Recantation. Miserable experience hath taught the *Lutherans* and *Pseudo-Lutheran*, in *Germany*, the tyrannie of the *Romanists* in this particular, who having assisted them to ruine those godly *Protestants* in the Empire, of the most sound and Orthodox *Helvetick* or *French* confessions, did, as a reward of their treacherie, finde them more implacable against them, inforcing upon them a most dangerous and blasphemous abjuration, then against the others. These two former wayes of *Inquisition* went yet no further then the tongue, but the next that followed included the hands also, and compelled subscription to many false blasphemies, and dangerous heresies. Thus the *Lutherans* of *Saxonie* desiring to root out all the godly Ministers amongst them of the purer Confessions, would have them subscribe to those two portentuous and monstrous errors, of Consubstantiation and Ubiquity. And it was a notable *Machiavilian* policy of *Charles* the ninth of *France*, who having enforced the consciences of the King of *Navar*, and Prince of *Conde*, in the yeer 1572. by the cruell murther of divers in their sight, and by threatning death to themselves, to cause them to write to Pope *Gregorie* the thirteenth, by their Letters under their own hands, that both their conversion to Popery, and abjuration of the truth, had been gratefull and voluntary. But the fourth and last invention is a downright and never failing way, either of discovering the godly, or of shipwracking their consciences, being one of those sins Divines call *Peccata vastantia Conscientiam*, and that is their enforcing them to adore their severall Idolls, by bowing to and towards their hee-Saints and shee-Saints, Altars, Reliques, Crucifixes, and their great *Moloch* of the Masse. This skill they learnt from the *Heathens* themselves, who to avoid multiplicitie of Interrogations, with the first holy and Primitive Christians, who abhorred the placing of Images in their publique Temples and Oratories; they

asked

asked them in a few words, Will you ſacrifice to the Image? *Charles* the ninth of *France* never demanded of *Henry de Clermont* Prince of *Conde*, whether he would turne Papiſt; but, *will you goe*, (ſaid he) *to Maſſe?* He knew raw fleſh to be harder for a true *Proteſtant* to digeſt, then all the other parts of Popery. And doubtleſs, he that will adore and bow unto or towards an Image, the Sacrament, an Altar, a Communion Table, or any other creature, where the bowing is not meerly Civill, will never ſtumble at any other part or point of Popery, but may ſafely paſſe to *Rome*, or *Rhemes*. Oh that the Papiſts could but ſee their own vanity in bowing to and adoring the Wafer Cake as God! For they confeſſe it is not transſubſtantiated into Chriſts fleſh, unleſſe the Prieſt that conſecrate intend to turne and change it. And what then if the Prieſt be ſo ignorant, as many be, that he know not the words at which his *quu* or *turne* is come by his imagination onely to worke a miracle? what if his minde be roving about his neceſſary affaires, or more unneceſſarie and vainer thoughts, uſuall with them that reade one particular often over, and ſo inadvertently he forget to joyne his intention to the words of Conſecration? Doubtleſs, theſe caſes and divers beſides, might be inſtanced; in which the Prieſt hath often and doth daily faile to create his Saviour (blaſphemy I confeſſe poſitively to affirme) for want of meere advertency and premeditation within the rules of the *Romiſh* Synagogue it ſelfe. And then what follows, but formall and materiall Idolatry, by their owne confeſſions, when they adore it? So as ſhould the Papiſts themſelves ſee a Proteſtant Prelate or Miniſter bowing to and adoring the Elements of Bread and Wine in the Sacrament of the Lords Supper, before or after Conſecration, he could not but account him a Popiſhly affected Prieſt belonging to his owne Church, or an abſolute Idolater; For in the 29th Article of Religion, publiſhed by the Church of *England*, agreeing expreſly with the *Helvetick* and *French* Confeſſions, it is plainly ſet downe; That Tranſubſtantiation or any change of the ſubſtance of Bread and Wine, is repugnant to the plaine words of the Scripture, overthroweth the nature of the Sacrament, and hath given occaſion to many ſuperſtitions; That the body of Chriſt is given, taken, and eaten in the Supper of the Lord onely after an heavenly and ſpirituall manner; And that the meane whereby the body of Chriſt is received and eaten in the Supper is

faith; And that the Sacrament was not by Christs Ordinance reserved, carried about, lifted up, or worshipped; So the Article of the Church of *England*. When therefore any Papist shall see his Masse celebrated by any *English* Divine, with Elevation and Adoration, or bowing to and towards it, both gestures being condemned by the doctrine of that Church, he must either within, and by the rules of his own Church give him up for an adæquate Idolater, in giving adoration to the substances of Bread and Wine, which action the *Romanists* abhorre and condemne, or else in charitie suppose howsoever in outward shew he seem an heretick, yet in truth he is a good Catholick; and did intend in and by the words of Consecration to make his Saviour; and so supposing his body to be really there before him, doth adore and bow to it. The *Lutherans* condemne the Popish Transubstantiation; the Jesuites deride the *Lutherans* Consubstantiation and Ubiquitie, and both justly. But should they heare of any subtle wittall, that hath in these dayes found out a third and more sublime invention out of the Bush that the man in the Moone carries at his back, and can finde Christs body in the Sacrament as really and naturally as it was in the Virgins wombe; but yet will not say, he is bodily there either *Con*, *Sub*, or *Trans*, they would most justly hisse him out of their Churches and Schooles. Doubtlesse, the Popish Transubstantiation is of the three the most rationall and profound error, because that being accompanied with a supposed Miracle, and may be at any time excused by the inadvertent default of the Priest, admits the lesse opposition. And I have often wondred why some of that active rabble could not as well and as secretly on the sudden have supposited true flesh instead of the *Hostia*, as they have by an insensible legerdemaine sprinkled pure and lively bloud from a lancinated finger upon the Wafer Cake it selfe. Certainly, there is no truth in Scripture more plainly set down then that doctrine of the Church of *England*, and of the more Orthodox reformed Churches, in which they maintaine and teach, that Christs body is ascended into heaven, and there remaineth as visibly and circumscriptively as it did upon earth before it ascended, that it is onely present given and taken in the Sacrament, after an heavenly and spirituall manner, and that to worship it, or make it a sacrifice, are blasphemous and dangerous deceits, from all which it will undoubtedly and necessarily

ceſſarily follow, that Chriſts body is no more preſent at the Sacrament really and carnally after the words of Conſecration, then it was preſent with the Bread before it was brought into the Church, or with that which is left after the adminiſtration of the Sacrament ended, and is carried againe out of the Church, where alſo it may as lawfully be adored, as at any time during the holy adminiſtration it ſelfe, each adoration being groſſe Idolatry. Were the ignoranteſt men and fillieſt women able in Queene *Maries* dayes to aſſert this truth, even by diſpute againſt thoſe bloudy Biſhops and Idolatrous Prieſts, that would have obtruded Chriſts reall preſence in the Sacrament, and their blaſphemous ſacrifice of the Maſſe upon them, and after to die for it; and ſhall wee not thinke thouſands will be now ready alſo in all humilitie and patience to lay downe their lives for the ſame Truth? How dangerous in all ages this idolatrous adoration or bowing to Images, Altars, the *Hoſtia*, Reliques, and ſuch other trumpery, hath been to the very moderate *Papiſts* themſelves, appeares by a pretty relation in the Hiſtory of learned *De Thou*; That *Francis* the ſecond in the yeare 1559. being perſwaded by the Cardinall of *Lorraine*, and ſome others of his faction, that there was no way to diſcover and irretiate the *Proteſtants* like that of their Images, did cauſe them to be erected and ſet up with Candles burning before them in ſeverall ſtreets and eminent places of *Paris*, to which there aſſembled divers tankard-bearers, ſcullions, and other ſuch like of the dregs and ſcumme of the people, who to the ſhame of the Prieſts and all Church-Diſcipline, prophanely chanted and ſang before them: And when any paſſed by, were he *Papiſt* or *Proteſtant*, if he did not preſently deliver them money towards the maintenance of thoſe Tapers, and adore the Idoll, they fell upon him; and not contented to make him taſt of their fiſts and handy-blowes, or to throw him into the dirt, and trample on him, did after all thoſe groſſe abuſes carry him to priſon, there to be further queſtioned; many ſober *Papiſts* having haſt of buſineſſe, not ſeeing the Images, or otherwiſe not regarding the diſorderly carroling of ſuch a company of Varlets, were by them baſely aſſaulted, beaten, and ſpoiled, to the great diſtaſte, and open repining of the beſt and diſcreeteſt Citizens, though otherwaies truly cæc-obedient and zealous *Romaniſts*.

SECT. XXII.

YEt must we not think that *Hereſie* or *Heretiques* ought ſo to be indulged, as thereby to be confirmed, and made more pertinacious in their *hereſies*. They ought to be inſtructed, reproved, and diſcountenanced, and if they prove irrecoverably obſtinate, exiled. Wee ſee God himſelf commanded the *Jewes* to put an Idolater and a blaſphemer to death; and though I do not conceive that to be an Evangelicall precept, but onely a judiciall law, proper and peculiar to that people and Church, yet doubtleſſe it may thence by the rule of Analogie be concluded, that where Idolatry and Hereſie are mixed together, as amongſt *Papiſts* and *Montaniſts* or *Altar-adorers*, or where blaſphemy and hereſie meet in one, as amongſt the *Arrians*, *Pelagians*, or *Anabaptiſts*, the followers of *Sebaſtian Caſtellio*, and *James Arminius*, there a more ſevere courſe may be warrantably practiſed to ſtop the diſperſing of that poyſon, then for the ſuppreſſing of any other *Heretiques*, who are not guilty of thoſe two abominations, but onely hold ſome leſſer errours. Incomparable *Monſieur de Thou*, ſaith in the Preface before his Hiſtory, dedicated to *Henry* the Great of *France*, that exile or baniſhment was the firſt and greateſt puniſhment that ever the ancient Church inflicted upon *Heretiques*, (which on all ſides is acknowledged to have been a true Church) as wee ſee in the baniſhment of the *Manichees*, under thoſe two pious Emperors, *Theodoſius* & *Valentinian*; and in the exilement of divers kinds of *Heretiques* under *Conſtantine* and *Marcianus*: But when men have joyned, either open rebellion and treaſon, or proditorious poſitions to their Religion, as the *Papiſts*, or have maintained *Anarchicall Theſes* as a part of their doctrine, condemning *Monarchie*, *Magiſtracie*, and all civill government, as the *Anabaptiſts*: In theſe caſes, although they did abſolutely defend dogmaticall and fundamentall errors, yet were their exilement or a greater puniſhment juſtly inflicted on them, becauſe the caſe is now altered from matter of conſcience to matter of offence & crime. Had the *Proteſtants* been but once guilty of ſuch an unmatched villanie, as the *Powder-plot* was, in any part of the world where they are tolerated, they had doubtleſſe been for ever rooted out from thence; for though ſome deſperate *Romaniſts* only were ingaged in the execution, yet in the generall, queſtionleſſe, all the *Recuſants* of *England* knew, that a great action was in hand,

hand, against Church and State; and that their *Romish Synagogue* was to be erected in *Great Britain*, upon the ruines of them both: And for the prosperity of it, as *Henry Garnet* himself confessed, they all prayed. Nay, when divers *English Papists*, admonished by the guilt of their own conscience, fled upon the discovery thereof into *France*, and were kindly received there by the Governour of *Callis*, and he comforting them, in respect they had left their countrey, estates and friends; No, saith one of them to him again, *Wee grieve not at all for those losses, but that so brave and excellent an action* (meaning the Powder-treason) *had no better successe*. At which answer, the said Governour was so extremely incensed (as hee often after himself related to the same *de Thou*, who delivers the Story) that hee verily thought to have precipitated the varlet headlong into the sea. And as for their *Romish* doctrines, manifestly tending to treason, conspiracy and rebellion, they were so exactly collected together into one body by learned Bishop *Morton*, and published in the yeere 1605. a little after the discovery of that treason, as wee shall need a great deal of charity to believe they can be good subjects in and under any *Protestant* Prince or State. Neither do the *Anabaptists* come much short of the *Papists* in their dangerous tenets or practices, although they exactly imitate their old master *Pelagius* in one particular, which *Vossius* himselfe confesseth of him, teaching many of their desperate doctrines, as he did, privately, which yet they conceale and suppresse in their published Tractates, which have given so many fatall wounds to the true Church of God in this and the last preceding age; for the proofe whereof, wee shall need to produce no other witnesses then those two sincere and impartiall Historians, *John Sleidane*, and the same *Monsieur de Thou*, from whom wee may learne, that after *Melchior Hofman* had broached his wicked Tenets in *Germany*, about the yeere 1520. and with his disciples, *Thomas Muncer*, *Bernard Rotman*, and *John Leyden* had assumed to themselves the name of *Anabaptists*, and drawn many of the baser sort after them, whom they perswaded not to suffer any of Noble blood to remain; and that there could be no other lawfull Magistrate, but one of their Sect: they easily drew them to take armes, and possessing themselves of the city of *Munster* in *Westphalia*, had like to have proved the utter ruine of it, had it not been delivered by the armes of some of the *Germane*

Princes

Princes, after which followed the execution of divers of thoſe rebels. After theſe men ſucceeded as chiefe propagators of their errours, *John Cerdo*, hanged at *Bruſſels*, *Michael Servetus* the *Spaniard* burnt at *Geneva*, and *Cornelius Apelman* executed at *Utrecht* in the yeare 1570. all three of them, though guiltie of divers groſſe hereſies, yet were condemned and put to death for blaſphemie, and other notorious crimes. *John Williams* their ſucceſſor, finding their treaſonable and *Anarchicall* poſitions to afford them no ſafety in any well governed Monarchie or Republique, got him to *Ruremund*, in the Dutchie of *Guelders*, and there having drawn to his partie ſome three hundred varlets and mean fellowes, hee told them no goods could rightly appertain to any man but of their own Sect, and therefore aſſured them, whatſoever they could get by pillaging and robbery, was a lawfull gain: by which means many horrible and grievous theſts and ſpoiles were committed in *Guelderland*, and in the Dutchie of *Cleve* adjoyning. The ſaid *Williams* alſo being taken, was for his many abominable offences and villanies burnt at *Buſlaken* in the Dutchie of *Juliers*, yet died ſo courageouſly, like *Servetus* his fellow *Anabaptiſt*, as that their Sect was exceedingly confirmed and increaſed thereby; ſo as had not their other portentous crimes juſtly neceſſitated their capitall puniſhment, it had been much better for the true Church of God, their lives had been ſpared: For whereas before ignorant men had for the moſt part preſidented their Church and kingdom, (for their chief Prophets commonly governed all the reſt after their own wills) theſe mens ſufferings drew on, as may be eaſily gathered, *Theodore Bibliander* and *Sebaſtian Caſtellio*, to give up their names to the maintenance of the ſame blaſphemies, who cunningly defended only in their publique writing thoſe points which *Pelagius* had formerly broached, whom *Arminius*, *Vorſtius*, and the other *Anabaptiſts* of the nether *Germany* have ſince followed; but for thoſe dangerous and unſafe doctrines of condemning Magiſtracy, extirpating Nobility, and permitting robberies, howſoever they may ſtill in private teach and adhere to them, and would, perhaps, if they could once make the ſtronger partie in any State, ſoon enough practiſe them, yet they have moſt politickly omitted, not onely the maintenance, but the very mention of them alſo, in the ſaid publiſhed Works and Tractates. Thus alſo the *Papiſts* themſelves, upon occaſion, being preſſed

preſſed with any of their ſeditious tenets, will deny them; as *Peter Cotton* the Jeſuite did their allowing of the murther of Kings after *Henry* the fourth of *France* was ſtabbed by that wicked Jeſuited varlet, *Ravaillac*; and *Henry Garnet*, at his execution proteſted, that he ever abhorred the *Gunpowder-plot*. The *Pelagians*, in the time of the ancient *Britaines* were the undoubted inſtruments of the ruine of *England*, then called *Britaine*, of murthering *Conſtantine* the father and *Conſtans* the ſon, both ſucceſſive Kings there, and of ſetting the Royall Crown upon the head of *Vortigern*, Duke of *Cornwall*, a *Pelagianized* traytor againſt his Soveraign, who in lieu thereof to gratifie them, ſoon filled up, as may be probably collected, the Biſhops Seas, to which neither Baronies nor Sericality were then, nor for five hundred yeares after annexed, with hereticall and lazie droanes, who had well-neere ruined the true Church of God in thoſe dayes. All the world may know what warning King *James* of *England*, that learned Prince, gave to the united States of the *Netherlands*, by his publiſhed Works upon the death of the *Anabaptiſt Arminius*, and ſucceſſion of that blaſphemous *Vorſtius* in his roome and chaire at *Leyden*, that if they did not in time look to the ſuppreſſion of thoſe blaſphemous Heretiques, they would in the end prove the ruine of their Church and State. God of his infinit mercy grant that they may never be able to bring deſolation or ſubverſion to them, nor to any other Church, Kingdome, or State of Chriſtendome, where the Goſpel and the truth are eſtabliſhed, by the increaſing of their numbers and powers to an exceſſive and formidable proportion.

SECT. XXIII.

WE have ſeen the greateſt and uttermoſt puniſhment that the Primitive Church thought fit to be inflicted on the Heretiques of thoſe times was exilement, in which caſe they had alwayes a competent time allowed to provide conveniences before they receded, ſafe conduct for their departure, and a full power given them, either to retain their prædiall and fixed eſtates they left, and to receive by their deputed agents the yeerly revenues of them, or elſe ſell them. And if wee do ſeriouſly peruſe the Hiſtories of later times, we ſhall finde the cruelleſt Tygres, and moſt Wolviſh Prelates that ever miſcarried the affaires of any Kingdome or State ſince the yeare

1500.

1500. never to have grown to that senſleſſe and belluine height of malice againſt the godly, as neither to ſuffer them to enjoy their liberty and quiet of their conſciences at home, nor yet peaceably and innocently to leave their deare and native countrey, and to plant themſelves in ſuch parts of the world as they may enjoy their inward peace without offence or ſcandall to any. *Philip* the ſecond of *Spain*, who was one of the moſt prodigious offenders againſt God, in his time, having vitiated women of the nobleſt rank, violated contracts of the deepeſt nature, murthered his eldeſt ſon, and third wife, unjuſtly detained the Kingdome of *Navarre*, broken his oath with *Arragon*, *Naples*, and the *Netherlands*, and the moſt reſolved and premeditated perſecutor of Chriſtendome, being wholly actuated & precipitated to it by *Nicholas Perenot*, Cardinall of *Granvellan*, and the bloody Inquiſitors, yet in the yeer, 1575. he ſet out a publick Declaration touching all the Inhabitants of the *Netherlands*, that it ſhould be lawfull for any that would not embrace the *Roman* Religion, to depart from thence whither ſoever they would, and to ſell their eſtates, or elſe to retain them, and to receive the profits of them: And not many yeers after, he gave liberty alſo to the very *Mahometan Moores* in *Spain*, amounting to divers thouſands, to depart freely thence, into any *Province* of *Africa*, there to enjoy freedome from the bloody Inquiſitors, and with his own ſhipping conveyed many of them ſafe into *France*, through which, by the gracious permiſſion of *Henry* the Great, they had ſafe and free paſſage. *Charles* the ninth alſo, the *French* King, did by his Agents earneſtly ſollicite *Lewes de Clermont*, Prince of *Conde*, and *Gaſpar de Colignie*, Earle of *Caſtillion*, Admirall of that Kingdome, being the chief Commanders and Directors of the *Proteſtants* affaires, to depart the Kingdome, with the reſt of the Religion; and that they might begin a Plantation in the Iſland of *Florida* in *America*, hee not only gave leave to the firſt expedition, which was undertaken by *John Ribald*, in the yeer 1562. but alſo, at the ſame Admirals intreaty, did contribute very largely himſelf to the ſecond navigation, which was entred upon, not long after the firſt, by *Renate Laudonere*, and divers other *Proteſtants*. But it pleaſed God, that this fair occaſion, not only of enlarging the *French* Empire, but alſo of planting a bleſſed Church amongſt thoſe *Heathen* people, was in the very bloome and infancy prevented and brought to nothing by the precipitation

cipitation of *Laudonere* himſelf, and by thoſe factious *Romaniſts* about the King, who occaſioned new civill wars and tumults in the Realme. After the horrible and inhumane maſſacre of *Paris*, in the yeer 1572. which was partly reſolved upon, becauſe the *Proteſtants* would not upon any terms remove out of *France*, and ſo deſert and leave their deare and native countrey: *Charles* Duke of *Loraine* intending to take that occaſion, to extirpate the true Religion out of his own Dominions, which he might have done by their ſlaughters, yet gave them liberty to depart whitherſoever they would in ſafety, and full time to ſell and diſpoſe of their goods and eſtates. Nay Queen *Mary* of *England*, whoſe bloody perſecutions ſhall make her raign infamous to the worlds end, yet in her firſt yeer expreſſed ſo much mercy, as having publikely declared, that ſhe meant to reſtore the *Romiſh* Religion; ſhee further permitted to all her ſubjects that would not profeſſe the ſame, free liberty to depart out of her kingdome; by which the lives and ravagings of many hundreds were ſaved, and amongſt them divers of the Clergie; for the firſt ſenſible perſecution began then in S^t^. *Johns* Colledge in *Cambridge*, where the Idolatrous bowing to the Maſſe and Altar, being wickedly practiſed and preſſed, divers immediatly left the ſame Colledge thereupon. Now if the Popiſh Prelates of thoſe times, who accounted the *Proteſtants* arch-heretiques, and mortally hated them, did yet perſwade the Kings and Princes they ſerved, and too often miſadviſed, to permit the *Proteſtants* freedome of departure, with liberty and time to ſell their goods and eſtates; is it poſſible that there ſhould live in and under any *Proteſtant* Church, ſuch inveterately hating Prelates, againſt the weaker and humbler Chriſtians, who diſſent from them, as themſelves pretend, only in matters of form and order, arbitrary to be aboliſhed or retained by the ſupreme Magiſtrate, as neither to ſuffer them to live quietly at home without vexation, ſuites, fines, ſuſpenſion, deprivation, and impriſonment, which in many caſes occaſioneth their immature deaths, nor yet ſuffer them to depart quietly, to plant a Church amongſt the very *Heathens* themſelves, to the honour of God, and the inlargement of their Soveraignes Empire and profit? Is it poſſible that ſo many miles diſtance ſhould not abate and aſſwage the very malice of *Rome* it ſelf againſt them? Were their departure like that of the fugitive *Romaniſts* a few yeers ſince, to joyn with the publike enemies

of the Kingdome, to invade it, and to be more forward to subdue it to a cruell and barbarous Nation, as they were in eighty eight, then the adversaries themselves, then might there be some colourable reason to use all extremity and cruelty against them for their ruine and extirpation; but when their hearts and soules breath forth nothing but loyaltie and innocencie, the throne and kingdome fare the better for their prayers and humiliations, and the worst they desire, is but the quiet of their own consciences; how is it possible they should be so prodigiously hated of any, that would but pretend truly to love the Gospel, and heartily to vote the flourishing of it? Certainly it is impossible they should be so transported with barbarous rage, as some of the *Popes* have been, who rather desired to see the ruine of those innocent Christians, then of the very *Turks* and *Mahometans*, unlesse they will yeeld themselves to be as deeply toxicated with the dregs of that *Romish* cup as the Jesuites are, who in the yeere 1578. began to preach and teach publikely, that it was a more acceptable work to God, for Christian Princes to root out and persecute all Sectaries and Schismatikes amongst themselves, then for them to joyn their forces against the *Turks* and *Infidels*; A doctrine, saith *Monsieur de Thou*, (one of their own Historians) contrary to all Christian pietie and mansuetude, who with the rest of the sober and moderate *Romanists*, by their charitable and advised censures, given of the strictest and most tender conscienced *Christians*, (notwithstanding they most abhor any the least intermixtures and additions in Gods Worship, which have been introduced by the *Papists*) shall at the last day rise up in judgement against the invectives of many seeming *Protestants*, of both orders, against the same persons, endeavouring thereby to prepossesse the eares and fascinate the judgements of the greatest Princes, that so they may obtain license and power under them, utterly to ruine and destroy their humble and pious fellow-Christians, who are notwithstanding permitted quietly and safely to enjoy the publike liberty of their consciences in those Kingdomes and States where the *Romish* Religion it self flourisheth.

SECT.

SECT. XXIV.

UNder *Henry* the fourth, the late great and victorious *French* King, the major part of the *Papiſts* of that kingdome continued in a moſt obſtinate and furious war againſt him, during the firſt four yeers of his raigne, calling into their ſuccours the *Spaniards* the ſworn enemies of that Crown and State, and yet he offered them, not only to permit all his *Romanized* ſubjects the publike exerciſe of their Religion, but alſo to continue it in all places in the ſame forme and freedome as it had been uſed at the time of the murther of *Henry* the third his predeceſſor, by a Jeſuited aſſaſſinate. And further implored his own Subjects, *Not to endeavour to force him to the change of his Religion, which he knew to be the truth, being a cruelty hee deſired not to practiſe upon the meaneſt of them.* The *Proteſtants* will yeeld up their Religion as falſe and wicked, if ever ſuch an example can be produced againſt them, where they had libertie of conſcience ſincerely afforded them, and yet took up armes againſt their lawfull Soveraign. But thoſe unreaſonable *French Papiſts*, being true limbs of the *Romiſh* Synagogue, whoſe faith was then faction, and whoſe Religion was then rebellion, would embrace no conditions of peace, no offers of pacification from their own undoubtedly lawfull and warlike King, as long as he continued in the open profeſſion of that truth, in which he had been educated under *Joan D'Albret*, hereditary Queen of *Navarre*, his royall and godly mother; who alſo upon her death-bed had expreſly charged him never to recede from it. This brave Prince ſeeing nothing but an utter ruine threatened to his kingdome of *France*, either by cantonizing it into *Provinces*, or ſetting a forainer on the Throne, (which *Charles Lorainer* Duke of *Maine* had out of ſome ambitious and ſelf-reſpects of his own, a while oppoſed and prevented) in the yeer 1593. ſubmitted himſelf to a publike recidivation, which though it brought on an outward peace to that Realme, yet was the King himſelf never freed from continuall Treaſons and Conſpiracies, hatched againſt him in the dens and neſts of the Jeſuites, till at the laſt he periſhed under one of them to the irreparable loſſe, not only of *France*, but likewiſe of all Chriſtendome. Neither did the *Papiſts* ceaſe to vilifie his very act of reconciling himſelf to their Church, ſaying, as *Monſieur de Thou* himſelf confeſſeth, that either his

his converſion was fained, as it had been before in the yeer 1572. and that a falſe Catholike would do more hurt in their Church then a true *Heretique*, or elſe that he loved the Crown of *France* better then he did the kingdome of Heaven, that to gain that without any inward convincement, would turn from one Religion to another.

SECT. XXV.

AFter this martiall Prince had deſerted the *Proteſtant* Religion, to the great aſtoniſhment and exceſſive grieſe of all the Profeſſors of the Goſpel, both at home and abroad; What did his *French* Subjects of the *Helvetick* Confeſſion inſtantly rebell againſt him, and deny him due and lawfull obedience, as his Popiſh Subjects had done before? Nothing leſſe; but all the diſobedience they ſhewed to him, or expreſſed towards him, conſiſted in humble ſupplications and Remonſtrances, that they might ſtill enjoy the publique libertie of their Conſciences; and he as graciouſly yeelded to their juſt and Chriſtian Petitions; and all the time he raigned, never forgat their cauſe or prayers, or ſuffered any of his bloudy Prelates, or Jeſuited Counſellors, to moleſt, vex, cite, fine, ſuſpend, deprive, or impriſon any of them, and much leſſe to butcher them, or draw bloud from them; becauſe he knew every one of thoſe acts are eſſentially true and down-right perſecution, as well as ſhedding their blouds; onely there is a graduall difference in the Martyrdomes of the ſufferers as well as in the cruelty of the deſtroyers. As ſtrange was the example of *Henry* the eight of *England*, who led by the advice of ſome of his Sycophanticall Popiſh Prelates, thought to have eſtabliſhed the *Romiſh* Religion, without admitting the influence of the Papacy, whoſe unerring ſpirit is to that Synagogue like the ſoule to the body, or the Sunne to the firmament. But he ſoone ſaw his error, and would doubtleſs, had he lived, have made that integrall and ſaving Reformation, which his Royall Sonne ſo piouſly finiſhed; for he himſelfe and his new Popery, were more abhorred by the Biſhop of *Rome*, and his Vaſſalls, as a monſtrous and inconſiſtent Church, then the Princes of *Germanie* themſelves, who had made a rationall and intire defection from that man of ſinne. For the Pope and his Conclave employed Cardinall *Poole*

(*Henry*

(*Henry* the Eighths neare kinſman) as their Ambaſſadour to *Charles* the fifth the Emperour, to exhort and perſwade him inſtantly to invade the King of *Englands* Dominion, rather then to make warre againſt the *Turke* himſelfe. And the reaſon why the Pope was ſo vehement in his proſecution againſt that King, doth palpably and fully appeare from the very words enſuing of the Decree of Pope *Boniface* the eighth, in his Extravagants ſet forth by himſelfe in the eighth yeare of his Papacy, about the yeare 1300. *Subeſſe Romano pontifici* (ſaith he) *omni humanæ creaturæ declaramus, dicimus, definimus, & pronunciamus omnino eſſe de neceſſitate ſalutis:* We declare, define, and pronounce, that it is neceſſary for every one that is to be ſaved, to be ſubject to the Pope of *Rome*. The ſame doctrine doth the Bull of Pope *Pius* the fourth, bearing date there in the yeare 1564. & the *Romiſh* Catechiſme ſet out a little after, doth maintain and confirme in the tenth, eleventh, and twelfth Sections thereof, in their expoſition of the twentieth Article of their new Creed, (to which Creed their Prelates and other Eccleſiaſticks are compelled to ſweare, that they hold it to be the true Catholick faith) it being ſtrongly diſputed for alſo by *Suarez* in his firſt booke and twelfth Chapter againſt the *Lutherans*, by *Gregorie de Valentia* in his *Analyſis*, *lib. 6. cap.* 1. and by *Bellarmine* in his third booke and fifth Chapter of the Church Militant; That though any Prince, Prelate, Prieſt, State, or Church, ſhould receive all the other parts of the *Romiſh* faith & Religion, aboliſhing the doctrine and diſcipline of the *Proteſtants*, and ſhould onely deny the Popes Supremacy and ſubjection to him, yet they ſhould ſtill remaine damnable and wicked hereticks; So as the light of the Sunne is not more cleare then that the Pope in this one particular imitates God himſelfe, hating more a linſey-woolſey mungrell halting Popiſh *Proteſtant*, then a true and zealous one. Bleſſed therefore are thoſe Monarchs, Princes, and States, who preſerve the Evangelick truth, without the leaſt intermixtures of falſe doctrine and Pontificall additions; for to halt between light and darkneſſe, and to intermix Idolatrous actions, or Popiſh errors, with ſaving truths, will neceſſarily draw on the ruine of the godly, and the hatred of the Papacy, and bring downe Gods judgements as cauſally as an abſolute, entire, and plenary defection and recidivation. And then if the Popes headſhip be once admitted, a volume would

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not suffice, how not onely every proud Prelate, but even every Popish Priest, might trample on the Soveraignes Crowne and Dignitie, murther their fellow-subjects, and be guilty of a thousand other villanies, without dreading or regarding the punishment of the Temporall sword.

Sect. XXVI.

Matthew Paris, the Monke of St *Albanes*, (a witnesse without exception) doth truly relate a pithy Story, to shew the ancient deplorable and base state and condition of the *English* Kings under the Papall tyranny; That Pope *Innocent* the 4th in the year 1253. in the 37th yeare of *Henry* the third, being set in his Conclave, in the middle of his Cardinalls, after mature deliberation and advisement upon a very small and trifling occasion, brake out into this vehement Interrogation; *Nonne Rex Anglorum* (saith he) *noster est vassallus, & ut plus dicam, mancipium, qui possumus eum nutu nostro incarcerare & ignominiæ mancipare?* That is, Is not the King of *England* our vassall, or to say more, is he not our slave, who have power as often as wee please, either to mue him up in prison, or to expose him to ignominy? Justly therefore did *Henry* the eight of *England* free himselfe from this Papall Tyranny: and if he had been possibly sensible of those bodily pangs, or inward remorses and horrors upon his death-bed, which the Papists mention, yet could not these divine flagellations be imputed to his defection from *Rome*, and error, as they pretend, but to his shedding of so much innocent bloud of Gods Saints, by the instigation of his sanguinary Prelates. For in *France* after that barbarous and cruell Massacre in the yeare 1572. upon the eighth day of *November* the same yeare, there appeared a dreadfull Comet, touching which some learned *Protestant* immediately published an elaborate and exquisite Poem, presaging that it was Gods Herald or Messenger to denounce his judgement shortly to ensue upon that Kingdome, for their newly perpetrated inhumane butcherie. His verses were scarce dispersed, when there suddainly brake out in *Poitou* a new terrible and before unknowne disease commonly called the *Poitevin* Cholick, which wasted that goodly Kingdome for above thirty yeares after. It was accompanied with so many extreame paines and torments, not onely in the outward parts

parts of the body, but in the inwards and vitals alſo, as it drew on divers horrid convulſions, and in many blindnes it ſelf before they dyed. The ſtrange originall, the hidden nature and thoſe unparalleld torments it produced, ſometimes reſembling the very ſtabs and gaſhes made with ſwords and poygnards, gave all impartiall judgements juſt ground to conclude it to be the finger of God himſelf, in puniſhing the mercileſſe murthers of his dear Saints. And a bleſſed warning it may be to all Chriſtian Kingdoms and States, that a ſeaſonable remedie to ſtop the growing of the plague, peſtilence, and other ſeverall diſeaſes and judgements may queſtionleſſe be applyed, by inhibiting and aboliſhing the power and malice of ſuch Popiſh Prelates as count it their chiefeſt ſolace to waſte and perſecute the pious and godly *Proteſtants*, that ſo the true Catholick Church might againe flouriſh, as it did in the Primitive times under learned, religious, ſober, faithfull, preaching Paſtors and Miniſters. Which incomparable bleſſing, the Divine Providence vouchſafed to the *Scottiſh*, *French*, and *Helvetick* Churches upon their firſt Reformation.

The Printer to the Reader.

I Am here courteous Reader, inſtead of troubling thee with an Index *of the* Errata, *to give thee notice, that ſo great care hath been uſed, in this ſecond Impreſſion, as it needs none; neither was it my fault, but my miſ-fortune, that the firſt had ſo many greater errours as well as leſſer ſlips; for I had the uſe of a very imperfect Copie, tranſcribed from the Originall by two or three ſeverall hands in ſome haſt; by which I was miſ-led almoſt in every Section. Thoſe errours, and ſuch as eſcaped the Preſſe, are now amended to thy hand.*

FINIS.

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